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A MODEL OF RECRUITING, TRAINING AND SUSTAINING LAY PERSONS
" IN A MEANINGFUL MINISTRY TO YOUTH

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Religion

by
David Ralph Marshall
June 1973

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This dissertation, written by

David Ralph Marshall

*under the direction of—his—Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
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requirements for the degree of*

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"Jonathan Seagull
was born to be an instructor,
and his own way of demonstrating love
was to give something of the truth that he had seen
to a gull who asked only a chance to see truth for himself."

(Richard Bach, *Jonathan Livingston Seagull*, p. 85)

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INTRODUCTION

It is the purpose of this paper to create a model for recruiting and training lay persons in a meaningful ministry to youth. The need arises out of my personal experience as a youth minister, from dialogue with friends at the School of Theology who were in similar positions, and out of the needs of youth who feel the Church does too little in the area of youth ministry.

Adults in the Church tend to be observers and critics of the youth ministry program, rather than participant-facilitators. This paper will look first at the personalities of the adult and adolescent, seeking to discover the needs of both, and ways of their possible mutual fulfillment.

The paper then focuses on a training model for lay persons (adult), which is the backbone of the lay training workshop. The Church today needs such training models, as a kind of ministry through learning, and improving skill at communicating and relating with others. This model will aim at increasing adult awareness of self and of youth, and decreasing feelings of frustration, anxiety, apathy and other barriers that may interfere with a ministry of relationship between adult and youth. The primary goals of the model are to help the lay persons feel confident with themselves and with relating to youth, and to give lay persons the skills that will create a more meaningful ministry to youth.

A later section of the paper will deal primarily with the testing of this model, using the youth program of St. Matthew's

United Methodist Church as the test group. The results will be shared, after interpretating the testing and after drawing conclusions.

It is my understanding that not much work has been written about training lay persons in a meaningful ministry to youth. Much material has been written in the area of personality and development of both the adult and the adolescent, but very little written about their relationship or about a meaningful two-way ministry. Although various denominations do produce material for different age levels, the guidance on the use of the material is not always followed.

This paper will primarily center around a lay training model developed by Howard J. Clinebell, Jr., over the past two or three years. The paper will be an adaptation of this model, applying it to a youth ministry by adults.

CHAPTER I

THE ADULT AND ADOLESCENT: CHARACTERISTICS, RELATIONSHIP, MINISTRY

STAGES OF THE LIFE CYCLE

This chapter is concerned with those adults and youth involved in the Church's ministry. Knowing characteristics of the relevant stages of development (Adolescent, Young Adult, and Middle Adult) can help counselors get in touch with their own feelings and attitudes, with the youth and their needs, and with other adults who serve in the roles of counselors, parents or supporters.

According to Erik Erikson, there are three stages of adulthood and one of adolescence.¹ Each life stage is a period of crisis in every person's life; and the individual meets the crises by dealing with the question, "Who am I?" in relation to the self and to others, and by fulfilling the needs of that stage.

The Erikson conception was chosen because it provides a model for personality development and needs. It must be noted however that the characteristics of each following stage are not restricted to that one stage, but tend to run into subsequent stages, especially if the crisis has not been dealt with in an earlier phase.

¹Erik Erikson, *Identity Youth and Crisis* (New York: Norton, 1968).

Adolescent

The main crisis of the adolescent is "identity" versus "role diffusion." Identity develops through asking the "Who am I?" question. While pre-adolescent youth tend to do things the same (wearing of styles, colors, etc.), during the adolescent phase the youth questions the "sameness" and begins to sprout individuality, a part of the identity-creating process. A youth can try out different roles, and check them with his or her peers and with adults. Adolescents test out how others see them, compare this with how they see themselves, and make adjustments accordingly. The adolescent is very concerned with how he or she looks in the eyes of others, especially peers.²

Along with seeking individuality, adolescents also seek to belong to groups or cliques.³ Cliques are an important part of the youth lifestyle and of peer affirmation or rejection. Clans (or groups of cliques) serve several purposes: they serve as a support system for risking something new or for helping in an area of pain; they help to relate events of the group members' lives; the groups serve as common ground for youth of similar likes and dislikes to relate together without much threat of challenge to their selfhood; and they give the youth a sense of identity. Groups, says Erik Erikson, "also insistently test each other's capacity for sustaining loyalties in the midst of inevitable conflicts of value."⁴

²*Ibid.*, p. 129.

³*Ibid.*, p. 132.

⁴*Ibid.*, p. 139.

The clans also have their weaknesses. They can be exclusive, keeping out some youth who would like to belong. Also peer group pressure often causes a youth to do something he or she otherwise would not do. But to be accepted by the "in group," and to maintain group status, one must conform.

In the struggle to become, youth work at creating a youth culture. To some it becomes an end in itself.⁵ In a way it is an end--of childhood. On the other hand, it is a beginning--the initial stage of developing into an adult.⁶

During the period of identity formation, a youth considers the question, "What am I going to be when I am older?" One feels an "uncertainty of the adult roles ahead."⁷ Now begins the somewhat painful process of self-evaluation: "What strengths, weaknesses and interests do I have?" and how do these interests tie into any available occupation?

Another area the adolescent struggles with is genital maturation. As the body takes on new functions and prepares for new capacities, this growth is painful at times because of embarrassment; frustrating at times because the youth is told that one should not use the body's new physical equipment until a distant time. But it is also irrepressibly exciting, for the possibilities that lie ahead, and are often experienced in adolescence.

In areas of larger concern, ". . . the adolescent looks most fervently for men and ideas to have faith in . . ." to aid him or her

⁵*Ibid.*, p. 128.

⁶*Ibid.*

⁷*Ibid.*

to mature emotionally and socially.⁸ Youth look for examples and ideals against which to mirror their goals and feelings. This may be a reason why many youth are involved with social change activities.

. . . it is through their ideology that social systems enter into the fiber of the next generation and attempt to absorb into their lifeblood the rejuvenative power of youth. Adolescence is thus a vital regenerator in the process of social evolution; for youth can offer its loyalties and energies both to the conservation of that which continues to feel true and to the revolutionary correction of that which has lost its regenerative significance.⁹

Young Adult

The first adult stage is young adulthood, beginning around twenty years of age and covering a period of about fifteen to twenty years. In his book, *The Young Adult Generation*, Allen Moore writes:

What the young adult crisis represents is the possibility of a person's intimacy or deeper engagement with others. At the same time there is the possibility that one will experience isolation, primarily by excluding or repudiating those who offer the most possibility for intimacy.¹⁰ . . . (but) the developing individual must experience and learn how to deal with the negative as well as realize satisfactory resolutions on the positive side.¹¹

One of the goals of young adulthood is intimacy. Intimacy is most commonly thought in terms of physical relationship. The peak of sexual desire is during late teens and early adulthood. Moore writes that the

. . . sexual nature of human development is never so powerful in human personality as in the young adult years. Sullivan's own

⁸*Ibid.* ⁹*Ibid.*, p. 134.

¹⁰Allen Moore, *The Young Adult Generation* (Nashville: Abingdon Press, 1969), p. 116.

¹¹*Ibid.*, p. 115.

clinical studies concluded that young adulthood is primarily a time of lust, meaning that the genital drive and the need for sexual expression are firmly felt. Sex becomes a dominant concern, as young adults focus in on what they may like "in the way of genital behavior and how to fit it into the rest of life."¹²

The physical relationship is only part of the total perspective of intimacy. But as Erikson writes, ". . . it is obvious that sexual intimacies do not always wait for the ability to develop a true and mutual psychological intimacy with another person."¹³

Erikson describes, in his book, *Childhood and Society*, an ideal form of physical intimacy that would also include psychological or emotional intimacy:

1. mutuality of orgasm
2. with a loved one
3. of the other sex
4. with whom one is able and willing to share a mutual trust
5. and with whom one is able and willing to regulate the cycle of
 - a. work
 - b. procreation
 - c. recreation
6. so as to secure to the offspring, all stages of a satisfactory development.¹⁴

Thus, intimacy is both physical and emotional. It involves going beyond the self to involving oneself with another. It is the losing of self in order to find another. It is a dialogue: the experiencing of the other. "Intimacy," says Richard Evans, "is really

¹²*Ibid.*, p. 121.

¹³Erik Erikson, *Identity and Life Styles* (New York: International Universities Press, 1959), p. 95.

¹⁴Erik Erikson, *Childhood and Society* (New York: Norton, 1950), p. 266.

the ability to fuse your identity with somebody else's, without fearing that you are going to lose something yourself."¹⁵

Along with intimacy, the young adult is concerned with achievement and productiveness, especially in the area of work. Since society asks that all responsible adults do something and make something of themselves, the young adult can feel frustrated trying to find his or her niche in society. This becomes increasingly difficult when rampant social changes, like war, ecological disaster, racism, sexism, crime and poverty, intensify the problem of coping with adult life.

Of great importance to the young adult is the confidence which results from his having proved that he is capable of producing, making a personal contribution, winning recognition, getting a response from others, and being taken seriously by his elders. Once his generative powers have been validated, he can begin to think of himself as an adult. His "moratorium" period is then beginning to draw to a close. He is beginning to emerge from the exclusively receptive role of youth and is assuming the role of the adult. As this process continues, he gradually begins to leave young adulthood, to take his place in the world of "those who make things happen."¹⁶

In order for the young adult to be able to become "an adult among adults," Maves suggests that the person must do the following:

1. He needs to develop an image of himself as an adult rather than an adolescent, and to accept himself as an adult among adults. . . .
2. He needs to learn to accept authority and to identify himself with the authority structure rather than to be in rebellion or to be testing it constantly. . . .

¹⁵Richard I. Evans, *Dialogues With Erikson* (New York: Harper & Row, 1967), p. 48.

¹⁶Methodist Church (U.S.) *Older Youth/Young Adult Project* (Nashville: 1962), I, 12.

3. He needs to shift in his attitude from emotional and economic dependency to emotional interdependency and economic self-sufficiency, to giving more than receiving, to involvement in the affairs of the community rather than being uncommitted. . . .
4. He needs to shift from a fun and preparation-for-life orientation which is characteristic of adolescence to that of a work and production orientation. . . .¹⁷

The young adult might have the tendency to hold himself or herself back out of the fear of intimacy, of sharing the self, or of losing one's identity. This is called "isolation:" fearing the outcome of intimacy.¹⁸ In this situation, unless the young person receives some sort of personal "food," he or she may starve emotionally and continue to turn inward. To offset this condition the young adult needs intimate sharing and affirmation.

All young adults seek out relationships to fulfill these needs. Some of the relationships develop to the point where marriage is considered. Some young adults feel very comfortable about getting married and sharing the rest of their lives with someone else. Marriage to them comes very easy. Yet others fear the negative possibilities marriage might bring. (It is too limiting; it might result in emotional or physical incompatibility and then divorce.) These fears must be worked through before a person can respond to marriage in a positive manner.

¹⁷Paul B. Maves, *Understanding Ourselves as Adults* (New York: Abingdon Press, 1959), pp. 143-4.

¹⁸Erikson, *Identity Youth and Crisis*, p. 137.

Another crisis in young adulthood is parenthood. While marriage is a decision-demanding responsibility, parenthood demands even more responsibility. Such questions as when to have children, or how many children to have, are basic to dealing with the question of parenthood. The time the adults have available for family relations and growth are also an important part of parental responsibility.

Middle Adult

The crisis for the middle adult is "generativity" versus "stagnation." Personal productivity and sometimes even creativity are major goals for adults in our culture.¹⁹ Beyond a sense of purpose in raising a family, there is the need to feel that one is doing something else worthwhile, becoming involved in this world, experiencing a feeling of achievement and responsibility, and gaining an opportunity for self-expression. If these experiences have not happened to the middle adult, there is the possibility for "stagnation, boredom, and interpersonal impoverishment."²⁰

While the adult is trying to find something to do, trying to find an occupation where he or she can plug into society, at least there is excitement and zest for life, an openness to the future. The typical middle adult, however, has long been working; he or she has, or has had, an occupation. The middle adult deals with questions like, "Is it fulfilling?" "Is it worthwhile to me or to society?" While

¹⁹*Ibid.*, p. 138.

²⁰*Ibid.*

the adolescent and young adult are anticipating the future, the middle adult tends to live out of some retrospective sense of the past to some degree. This is not to be confused with the reminiscent sense of the past of the mature adult.

Some persons, after having gone a distance through life, get an empty feeling of "stagnation," which can come from a sense of failure or lack of accomplishment (occupationally, socially or financially). "Stagnation" or "interpersonal impoverishment" can also be found in a person who is not involved much in life.²¹

Out of this draining sense of failure a middle adult might look to the next generation to accomplish what the middle adult was unable to do.²² Some adults have a spontaneous resurgence from their depression and failure, and move into new activities like hobbies or adult night classes, or they change jobs.

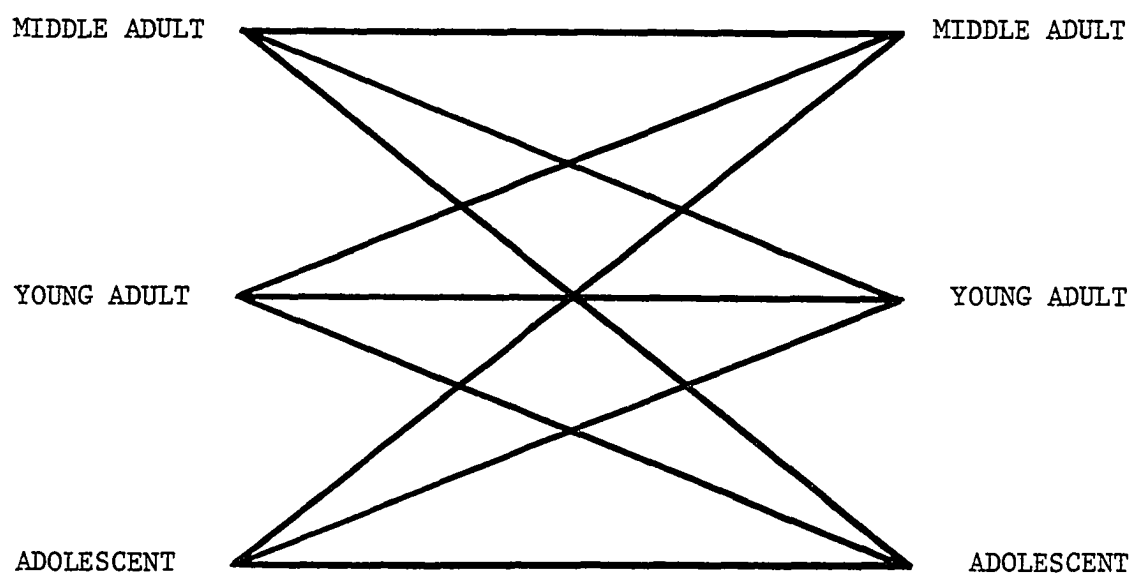
Since many middle adults are the parents of adolescents, along with trying to work through other crises of middle adulthood, they have the responsibility of helping their adolescent children. There are two aspects of helping the adolescent: the first is enabling the adolescent in his or her development to work through the difficulties of adolescence. The second is working with feelings or experiences from the adult's own memory of adolescence. If the parent feels good about past experiences, he or she will be more open and capable of helping the youth. If the parent had a bitter or unresolved

²¹*Ibid.* ²²*Ibid.*, pp. 138-9.

experience, the chances are high that the adult's response to the youth will be less supportive, and may even interfere with the relationship.

INTERACTION BETWEEN YOUTH AND ADULTS

How one person perceives another is an integral part of a relationship, for the perception affects how he or she will respond to the other person. Unfortunately, it is only too human to project one's own needs onto others. Therefore the task is to get in touch with the other person's needs, and then to relate accordingly. This is important in relating to anyone, because everyone is unique, and needs differ from person to person. The following diagram indicates the possible relationships to be found in such a youth ministry program.



Three assumptions can be found in this diagram. First, the closer the observer is to another person's developmental level, the

easier it is to be in touch with that person's needs. The further the observer is from the observed person's developmental stage, the more difficult it is to get in touch with the other's needs. This might be called a distancing-in-life experience.

Second, it seems easier to get in touch with the needs of someone in an earlier development stage, having gone through it, than attempting to get in touch with the needs of persons in a stage one has not yet attained. However, persons in a later stage may impose their past experiences ("Back when I was growing up . . . ," or, "When I was your age . . .") on someone in an earlier stage. This can be unfair since it is not what the younger person experiences in the present. The older person has experienced a different era, different historical events, and even a different set of standards. But the unfairness is a two-way street. The youth also impose their needs and expectations on adults.

When one projects his or her needs on another, that other person's identity is in effect rejected or denied. Such projection actually interferes in the relationship and may result in alienation and division, rather than in communication. When one works with another person's needs, it is an opportunity to complement the other person, to enhance the other's identity, in a way which will involve a touching of persons rather than a scraping of them.

The third assumption is that the more secure one is in his or her own developmental stage, the more potential there will be to be able to understand another's needs. The more secure an adult is with himself or herself, the more he or she will get in touch with the

needs of other adults, and with youth, without imposing on the others his or her own needs. The more secure a youth is, the more open and involved he or she will be. The important question is, "Am I imposing my needs on others?" This question is crucial to ministry. If one imposes needs upon another, then from the imposer to the receiver there is no ministry.

FORMS OF MINISTRY

Youth need to interact with adults to help form their own youthful identity. There are a variety of valid new forms of ministry to facilitate this development.

Ministry by Modeling and Coaching

The adult can be like a player-coach with a team. Sometimes he or she can send in plays to the team members, or sometimes just watch the process of life from the sidelines and allow the youth to try out possibilities on their own.

As a model, an adult, as player, sets an example through his or her actions and relationships. A youth in turn observes and reacts, adopting what he or she wants into his or her lifestyle. The adult needs to be able "to meet each fresh situation with a spontaneous wholeness, responding out of the depths of his or her nature rather than in terms of previously decided rules or images. . . ." and an adult, says Ross Snyder, needs to find, or be consciously looking for

. . . what he is true to and what is true to him, (or be one) that encounters rather than evades or conforms, that stands out

in some clearness of structure rather than hides or dissolves, that must be taken account of, that can be dialogued and co-created with, and with whom others can know where they stand.²³

The term "adult guarantor" incorporates these roles of "coaching" and "model." As Snyder says:

A guarantor is not a father-mother substitute, but an adult who has a respected place in some activity valued by us, who notices us personally, talks to us as an equal, and by his dependable image enables us to feel, 'being the kind of person I am, I will make it.' He is experienced primarily as one who enjoys me, thinks I am worthy of being listened to and understood.²⁴

Ministry by Facilitating

This form of ministry involves sharing of comments and questions which help bring out the youth's own being, allowing him or her to be and become. Ross Snyder calls this a "ministry of Midwifery." It is

. . . not declaring to others our truths. It is rather a ministry of helping bring to birth the thought, feeling, new creation that is a faint stirring with the other. . . . To let the new that is struggling to be born within them take lead and to follow it, rather than trying to take over their development within our own hands and impose upon it the shape and direction of what we already are.²⁵

It is easy for an adult to fall into the habit of doing things for youth. While this interrelation is sometimes needed, it necessarily takes away from the youth's development and his or her gaining of

²³Ross Snyder, *Young People and their Culture* (Nashville: Abingdon Press, 1969), pp. 158-9.

²⁴Ross Snyder, *Ministry of Meaning* (Geneva: World Council of Churches, 1965), p. 137.

²⁵Snyder, *Young People and their Culture*, p. 160.

individual identity. Youth still need to do things and to make decisions for themselves.

As facilitator or "midwife," the adult supports as well as confronts. Support may be open and direct, or it may be nondirect and behind the scenes. It needs to be both affirming to the other person's being, and freeing. Confrontation is part of honesty, of not trying to be "nice" all the time; it is showing actual concern. But a challenge or confrontation must include genuine love for the other person, or else it will tend to deny the other's humanity.

Youth need to develop skills in self-confrontation, to deal with such questions as: What do I want? What are my goals? Are they adequate to my needs? Is what I do satisfying? Through such personal self-confrontation youth can learn skills of personal reflection.

Ministry by Trusting and "Unpolicemanship"

This ministry involves trusting youth to make the best decision they can, at a given moment. It is a form of support and is strongly affirming. Allowing youth to make mistakes, to fall down and to pick themselves up, gives them a feeling of self-worth.

When an adult trusts a youth, there is no need to be a policeperson, nor to watch everything he or she does. This would be a negation of the youth's ability to make responsible decision.

All of the above forms of ministry are interrelated. Any ministerial activity should include two or more of these forms, which all help youth to become, to succeed on their own.

MINISTRY: NEW-DIRECTIONAL

Traditionally, ministry is considered to be uni-directional-- that is, giving. People have the tendency to think of ministry as flowing from the older person to the younger, the lingering tradition that "children are to be seen and not heard." Youth making life decisions are still suspect; outside of urbane suburbia, decisions remain with the parents, who still emphasize youth's lack of experience and maturity. Many adults assume there is nothing that the youth can teach them or give them.

I base this paper, however, on the principle that ministry is a two-way street, that ministry is receiving as well as giving, and that in an adult-youth relationship, specifically, there is a ministry by the youth for the adult.

One form of ministry for today's youth to adults might be the up-dating of experience in this time of rapid change. The adult has the opportunity to share conditions and situations out of the past. An adult can have an opportunity to up-date some of this material if one allows himself or herself to be open to youth. The youth then has an opportunity to up-date some of that older material with his or her knowledge of new techniques, new data and new experience. The youth's experience in today's world is as valuable as anyone's.

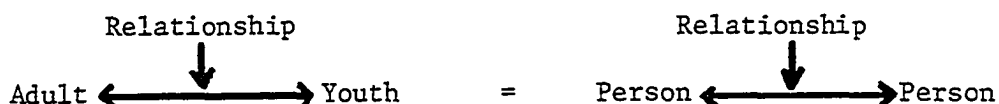
Included in this ministry is the method of confrontation, to challenge the old ways, and to suggest possible new ways of doing things, new styles of life, new traditions in the making. There can be a confrontation or a pushing for new meaning; and this may be

beneficial for the adult who has become ritualized and who has lost a sense of meaning. Just as the youth needs mature support in a risking or crisis situation, the adult needs support and affirmation in his or her life; and the adolescent is quite capable of giving in such situations.

The youth may also minister through a sense of innocence and vitality. This very freshness helps to bring about a sense of newness of life—a very creative gift.

MINISTRY OF RELATIONSHIP

Ministry of Relationship also is two-directional.



Two persons, according to the diagram, are sharing themselves in a relationship. There is not a higher or lower level according to status, but a sharing of the world and experiences, side by side, a co-participation. Sometimes the Ministry of Relationship is expressed through presence, touch and words.

According to Snyder, it is "co-personal:"

It is much more than just having pleasant human relations. It is designing and creating a somewhat endurable constellation of persons. Joint building of a little civilization. . . .

No world involving persons can be designed or sustained without communication that can be trusted.

We can collaborate only with persons whom we understand, whose thoughts and feelings and intentions we have entered into.

By understanding and interiorizing others, we begin to establish for us that indispensable circle of people who regard each

other as human beings. And begin to find our way in evolutionary thrust toward a world net of thoughtful men who care about each other and know each other.²⁶

Each person has something out of his or her own identity to give someone else. Snyder adds that

Each person is in his own experiences, his meanings, his body, in a way no other person can be. Each person is a world premiere of his particular life story. Each is in charge of his one life on earth—and concerned about it—in a way no other person is. . . . Communication of these seeings, feelings, intendings (that only this particular person is in direct touch with) is an absolute necessity, and consciousnesses that communicate with each other have a vastly expanded and enlivened world.²⁷

The Ministry of Relationship is a personal sharing and receiving of the other person, an intimacy, an interaction between two or more involved persons.

THEOLOGY OF PERSONHOOD

So far this paper has concerned itself with the personality characteristics of adolescents and adults, and their relationship. Throughout the writing a variety of needs have appeared, many of which should and could be met by the Church. This raises the question: What is the Church?

The Church could be understood generally as the gathering together of people in the name of God as revealed in Christ: ". . . Where two and three are gathered in my name, there I am in the midst of them" (Matthew 18:20). Paul writes to several specific churches, but he emphasizes the point that they all are one. The various

²⁶*Ibid.*, pp. 147-8.

²⁷*Ibid.*, p. 52.

churches are members of the one Church, the body of Christ, of which He is head; and the Christians are the members (Romans 12:4-5; I Corinthians 12:12-14). "The Church is the 'koinonia' of Christ (I Corinthians 1:9; I John 1:3), and the local churches are one Church because Christ is fully present in the whole and in the parts."²⁸

As members of the Church carry out their various functions, Christ participates in and through them, and all the members are equally important to the life of the Church. This paper assumes that the Church has much to offer in support of the adolescent, the young adult and the middle adult, to help them with their identity crises.

The New Testament speaks of situations that are crises of identity. According to a story in Luke, Jesus is represented as asserting his own independence (Luke 2:41-52). The gospel narrative has him struggling with temptation (Luke 4:1-13), and later in Gethsemane with human versus Divine will (Luke 22:39-46).

The Church has been divided over Jesus' true identity. Many have wanted him to be someone other than his true self (Matthew 26: 51-3; Luke 19:10; John 4:7-38; 6:15; 13:5-10).

The message of the Cross, that a Christian must "bear one's cross," is finding the "courage to be." Each person's task is to discover his or her true self. Included in this challenge is the losing of one's life in order to gain it (Luke 9:24). This means putting personal interests second to God's. One gains life through

²⁸Alan Richardson, *Introduction to Theology of the New Testament* (New York: Harper & Brothers, 1958), p. 288.

investing time and concern in another person, allowing himself or herself to become an instrument of God for the benefit of the family of God.

As the apostle Paul writes, ". . . when I became a man, I gave up childish ways" (I Corinthians 13:11). This process of leaving childhood and entering into adulthood necessarily involves a change of thought and action.

Jesus is an excellent example of one who became involved with persons without fearing the loss of his self-hood. Jesus appears in the Gospel of Luke as one who mixed with all sorts of people: tax collectors, prostitutes, the poor and sick, and Samaritans. He cared about women as well as about men. Jesus personally shared himself, unafraid of the outcome, even the loss of part of his identity. Jesus gave of himself so unselfishly that there was danger that he might be giving up too much or be swallowed up by peoples' needs.

According to the Gospel accounts, the rich young ruler was interested in becoming involved with Jesus and with the Kingdom of God (Luke 18:18-30). He became outwardly interested and involved, but when it came to really risking, to openness to possible loss and change, then the young ruler felt too insecure. Since he was too tied to his material possessions, he was able to give only part of himself.

It seems that true intimacy with persons, or with Christ, necessarily involves the total person, ready to open to new possibilities, including even personal transformation (Romans 12:2; Acts 2:43-7).

Paul is a good example for the middle adult crisis of "stagnation" versus "generativity" and "productivity." Paul fulfilled the "law" completely, but he found that his efforts were not enough. He could not feel complete nor worthwhile. There was something beyond what he had achieved that he still needed (I Corinthians 15:9-10).

Then something happened to Paul that changed his character and his life (Galatians 1:11-12, 15-16). In retrospect, he could see how profoundly wrong he had been; so he was compelled to become an apostle of the Risen Lord whom he had experienced. He realized that it was not his deeds alone, but his faith in Jesus Christ that gave life meaning and value.

Paul, even though his past life was spent as a persecutor of the Christians and the Church (Galatians 1:13-14), now felt freed to change, to become new, and to start a new course of action. He had previously been a prisoner of the "law." After his change, he was freed to become whatever his newly acquired Lord called him to. According to the last chapter in Acts, Paul was even free now to become a prisoner in Rome, without relinquishing his sense of self-assurance, of self-worth, or his pastoral effectiveness.

CHAPTER II

LAY MINISTRY

Theological Basis for Lay Ministry

I am presently serving as Minister of Youth at St. Matthew's United Methodist Church. It is here my study took place. The church has approximately 1300 members, of which about 400 participate in various church activities. Of that group, about 50 or 60 persons actually carry the church--financially and administratively--shouldering the weight and responsibility of the church for the rest of the 1300 members. What these facts seem to indicate, among other things, is the lack of lay-responsibility. If the Church is to survive, and the Gospel to continue, this proportion is the reverse of what is needed.

Christ's baptism commissioned him to be with and help people (Matthew 3:13-17). Baptism for us is an important element of the priesthood of the laity. It signifies a relationship between the believer and God, and a joining into the Body of the Church in membership. Baptism, in this sense, should unify the membership of the Church, with Christ being the head of the Body (I Corinthians 12:13, 27).

If the Church as Christ's body is to remain alive and at work today, lay persons must become involved. Each individual must apply himself or herself according to the "varieties of gifts" (I Corinthians 12:4-11) he or she has received (Matthew 25:14-30), "for we

are (all) fellow workers for God. . . ." (I Corinthians 3:9). As Richardson writes, "There are no 'lay' members of the Church who are without ministry in it; the Church is a ministerial priesthood of the laity, or people of God."¹

One area of conflict when applying oneself to lay-responsibility is involvement in the secular world. The human tendency is to concern oneself entirely with the problems of work, home or school, without applying the theological understandings to these life situations. The rich young ruler was able to give himself, until he was asked to sell all his possessions. But he was too involved and dependent on material wealth, and so walked away, unfulfilled. The lay person needs to become involved at a higher level. This is not to say that the lay person needs to give up all he or she has to minister to others. But material possessions do tend to interfere with a person's ministry to another. There is a need of reprioritizing one's life needs. This parable is saying that one needs to place less emphasis on the material and more on personal interaction.

The charge of Jesus, "If any man would come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34), calls us to sacrifice. The world is full of pain and unmet needs. The believer, as a child of God, has a responsibility (charge) to give himself or herself for others in the name of the Son of God. However, the more needs people have, the harder it is to sacrifice themselves.

¹Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Brothers, 1958), p. 304.

People have to have their own needs met to a minimal extent, to be able to give themselves to others.

Another form of commissioning is found in Matthew 28:18-20 and Mark 16:15. Christ here tells his disciples to go out into the world. The emphasis is on teaching, on making the Word known. Similarly, the modern laity need to go out and do; they need to become involved, rather than merely hearing or talking about the needs of the Church (James 1:22; I John 3:18). They need to become the gospel in human form, active, growing, involved, affirming, because they have a purpose and a meaning that it is not for nothing (I Corinthians 15:58).

Recruiting Lay Persons

Before beginning a training workshop, the lay persons need to know about the workshop and why it is offered. This message can be communicated to the people in the church in a variety of ways: church letter, personal contact, telephone contact, newsletter,² church bulletin, or announcement during worship service. The greater the variety of methods used in sending the workshop news the greater the number of persons receiving the message, thus increasing the participant potential.

Information about the workshop which should be included in all forms of communication are: 1) the purpose of the workshop; 2) what needs can be met; 3) when and where it will be held; 4) how many sessions will be involved; 5) the length of time per session; and 6) any

²See Appendix A for newsletter used to tell of the workshop.

fee that may be required. Additional information to be shared could be the goal(s) the facilitator(s) has for the workshop and for the persons involved in it. This alleviates possible misunderstandings of the facilitator's agenda by the workshop participants.

The communication about the workshop should appeal to the people's need centers. The need centers directly relate to the personality development levels mentioned in Chapter One. If youth are to be involved (in my case they were not), the communication might suggest the workshop as an opportunity for them to work on their sense of identity, to grow in decision making, to develop inter-generational communication and relationships, and to develop skill in relating to their families.

The young adult might be appealed to on the basis of intimacy. The workshop is an opportunity to meet people, to develop friendships, and to increase the depth of relationships with youth and fellow adults.

The communication to the middle adult needs to appeal to their sense of productivity and responsibility. Part of the lay person's responsibility lies in the area of working in and for the Church. The sky is the limit for what could be accomplished by working with youth in the church. In addition, the middle adult can gain skills beneficial to relating to his or her own family.

In general, appeals might be made on the basis of the need to help someone grow or the need to gain and/or improve one's skills in areas of human relations and communication.

Many in the Church seek to have meaningful Christian experiences, that is, "Christ events," which come about when people become involved with each other and share in common tasks. A workshop may become an opportunity to experience the Holy Spirit working in and through the participants.

CHAPTER III

LAY TRAINING WORKSHOP MODEL

The following workshop sessions were an outgrowth of a lay training model presented in the course, "Pastoral Care and Social Change," in Spring, 1972, by Howard J. Clinebell, Jr. His Session Outline¹ was used as a program example for those students who were leading training programs. It was adapted according to my experience in the class and the training workshop of Spring, 1972.

SESSION I (2 January 1973)

A. Introduction:

To training program

Of each other

"Introduce someone else; after talking to someone for five minutes, find out: the name, from where, favorite hobby, what he or she enjoys out of life, outstanding characteristics, and feelings about this first meeting."

B. Negotiation of Contract:

Time, place, number of sessions

Goal setting—can be changed or altered later

Taping the sessions

C. Input:

Theological statement²

¹See Appendix B for Session Outline.

²The theological statement was not fully developed at the time of the workshop. Only a few parts were used, mostly scripture.

C. Input (cont.):

About Christ's caring for people, and his style of ministry
 About our ministry

List and discuss some passages that come to mind

D. Skill Practice:

"Divide into pairs; make statements from out of your own life situation; and as a listener, try to focus in on one word that expresses what the other is feeling and communicating; check it out with the expresser."

Debrief

E. Assignment for the Week:

"Loving Listening"--listen to others (both youth and adults) to discover what are they expressing."

"Read and Reflect (R & R) on biblical passages concerning lay ministry and youth ministry."

F. Evaluation of the Session:

"How do you feel about tonight?"

"How do you feel about the workshop?"

G. Closing:

Fantasy--"What I would like to see our workshop group do together"

Debrief

Fellowship circle--"How would you like to close?"

Explanation of Session I

A. I want to give the people a brief introduction to the workshop. This is a basic roadmap, sketching over the general areas we will cover as a group.

As part of the program I feel it would be good to introduce each other in a way which would enliven normally boring social rituals.

B. One need at the beginning of a workshop, besides introductions, is to negotiate a contract. There needs to be standard agreement on the time, place and number of sessions. Since I am interested in taping

all of the sessions, I need to check this idea out with the participants.

I am also interested in what the participants are feeling, and what they want out of the workshop. I will give them some time to work through these questions by setting of goals and writing them down on newsprint.

C. The purpose of this section is to get the participants to consider our theological and biblical heritage, and how this applies to lay ministry. The listing and discussion of scripture involves more of the senses, thus involving more of the person, and increases the chances of recall and application.

D. I want the people to consciously begin to listen to others, and to focus on what other persons are communicating. Using single words gets the listener to pinpoint the feelings and messages, and to simplify the reply.

E. This assignment is to give the group members something to do during the week. It enables them to make use of the experience of the first session, and enables them to venture into new territory. I want them to continue with their biblical search for appropriate passages, and to continue listening to others.

F. The "evaluation" is used to get at the participant's positive and negative feelings. This information gives me, the facilitator, a chance to look at the activities of the session, and to see how the group members related to them. It is highly important for the members to be able to share their negative feelings; if they are not expressed, they might come out in later activities, in other forms, such as resistance or arguing. And allowing plenty of time for good discussion will alleviate hurried closing comments.

G. The closing formally ends the session. I add a "fantasy" to allow the participants to get at feelings that were not expressed during the evaluation period.

The "fellowship circle" is one way the group could close the session. It increases togetherness and provides an informal time for closing comments. I also want the group to choose how they will close. This process is a group decision, and thus gives them another chance for group interaction.

What Took Place in Session I

1. Introduction: The introductions went slowly (45 minutes), but well. The introductions of each other brought some closeness. I talked too long telling the participants what I felt the workshop was all about, and some of the activities the group would be participating in.

2. Negotiation of the Contract: This section went well, but again it took a large amount of time to discuss. I let the setting of goals slide down the priority scale, until I finally dropped it off the agenda for the session. It might have pulled the group members together quicker, if it had remained in this session.
3. Input: There was a lot of personal sharing during the discussion of the theological basis for the workshop and youth ministry.
4. Skill Practice: This section was too short, because of lack of time.
5. Assignment for the Week: They understood what they were to do.
6. Evaluation of the Session: Several persons responded that they did not know how they felt. Others responded feeling some confusion about the workshop and some of the discussion that took place in this session.
7. Closing: I dropped the "fantasy" because of lack of time. I was asked by the group for a suggestion on how we might close the session. I gave one, and we followed it.
8. A great amount of time through the session was spent in general discussion of youth, the church, and the youth program at St. Matthew's United Methodist Church.
9. I had a difficult time keeping the discussion on the subject at hand.
10. Each person brings a past and present with himself or herself. There is need to share some of each person before work can begin.
11. I forgot to have the group take the initial questionnaire.
12. The session ran overtime.

SESSION II (9 January 1973)

A. Opening:

"Are there any comments, feelings, criticisms from the last session, or from this past week?"

B. Debrief Homework:

"Loving Listening"—"What experiences did you have this past week?"

B. Debrief Homework (cont.):

Scripture—"What did you find that we might be able to use, or apply to our situation?"

C. Skill Practice:

"Loving Listening"—"Divide into triads; one is the listener, one is the expresser, the third is the observer; the expresser tries to share a life experience that stimulates feelings in him or her; the listener tries to get in touch with what the expresser is communicating; the listener then responds to the feelings of the expresser; the observer tries to answer the following questions: What do you see taking place? Is the listener in touch with what the expresser is communicating? Is the listener in touch with the expresser's feelings?"

Debrief

D. Assignment for the Week:

"Loving Listening"—"Work on not offering new information; keep away from questions, check out feelings, and talk in the first person."

"Continue looking for appropriate scripture."

E. General Business Discussion:

Extended session
Refreshments
Location and time

Attendance at youth meetings

F. Evaluation of the Session

G. Closing

Explanation of Session II

A. This is an opportunity for the group members, after having time to reflect on the experience, to make any comments about part or all of the last session. This procedure will take place every session.

B. At this time, the participants share their experiences of the past week with "Loving Listening," and they share those passages in the Bible they found to be appropriate to lay ministry and youth ministry. Again, it is beneficial to list the scriptures found.

C. The skill practice takes on a new dimension: an observer is added to give observation and feedback. Also the listener now must respond to the expresser in complete sentences.

D. "Loving Listening" is set up for the next week's assignment. (I find it necessary to add to it, on the basis of the Reality Practice experience in "C", during the session. Persons found it difficult to "hear" what the other person was saying. The tendency was to respond out of the listener's experience, rather than stay with the expresser's feelings and communications.)

The biblical search continues for any new material.

E. This section deals with the business of the extended session and adult participation at youth fellowship meetings. It possibly could be part of the Opening, but I place greater importance on the debriefing of the Homework and Skill Practice. I want to give these two sections maximum time.

F. Same as Session I.

G. Same as Session I. They are to provide their own closing.

What Took Place in Session II

1. Opening: The group members reintroduced themselves, because a few more members joined the group. There were no comments or questions. I forgot to give the group the questionnaire.

2. Debriefing of Homework: Most of the group did not do specific "Loving Listening;" there was very little application this past week, but some shared incidents where they experienced it. Most of the group members did look for scriptures. The group decided to make up a list of all the scriptures brought to the sessions by the group members to later be handed out to the participants for reference.

3. Goals: The group members came up with some goals for the workshop. A discussion followed on the reasoning behind the goals.

4. Skill Practice: We were late getting to this section in the session. There was not enough time allowed for practice (approximately 15 minutes). Everyone was listening, talking, and responding at the same time; the participants found it difficult to stick to one role or another.

5. Evaluation of the Session: This went fairly well. One of the comments made was that it takes a while for the group to get going each session; usually the group is going fairly well by the end of the session when it is time to close. The rest of the group agreed it is frustrating to close the session at the appointed time (9:30 p.m.)

just when the group is working well.

6. General Business: The discussion went well.

7. Assignment for the Week: It took only a few moments to cover this section.

8. Closing: The group members created their own closing. We sang a hymn.

9. Several of the participants brought in personal situations some relating to the subject, some resonating to ideas stimulated by the topic at hand.

10. One of the group members was fairly quiet until almost the end of the session, when she opened up to her disagreement with my style of leading the session. She was looking for more directiveness on my part. She shared some of her experiences as a teacher. This openness helped the group to come out with some of their feelings. A good discussion followed. Unfortunately, the closing time was past, and the session needed to come to an end.

11. The session went overtime again.

SESSION III (16 January 1973)

A. Opening:

"Are there any comments, criticisms, or feelings from the last session or the past week?"

My own sickness (state of health)

The loss of one of the members

B. Debrief Homework:

"Loving Listening"

Scripture

C. Group take Questionnaire³

³See Appendix C for Questionnaire #1.

D. Skill Practice:

"Loving Listening" in triads

E. Input:

Responses--E.I.S.P.U.⁴

E--Evaluative: A response which indicates the counselor has made a judgement of relative goodness, appropriateness, effectiveness, rightness. He has in some way implied what the client might or ought to do: grossly or subtly.

I--Interpretive: A response which indicates the counselor's intent is to teach, to impart meaning to the client, to show him or her. The counselor has in some way implied what the client might or ought to think: grossly or subtly.

S--Supportive: A response which indicates the counselor's intent is to reassure, to reduce the client's intensity of feeling, to pacify. He has in some way implied that the client need not feel as he or she does.

P--Probing: A response which indicates the counselor's intent is to seek further information, to provoke further discussion along a certain line, to query. He has in some way implied that the client ought or might profitably develop or discuss a point further.

U--Understanding: A response which indicates the counselor's intent is to so respond as in effect to ask the client whether the counselor understands correctly what the client is "saying," how the client "feels" about it, how it "strikes" the client, how the client "sees" it.

Practice identifying responses⁵

Practice making "Understanding" responses⁶

F. Fantasy:

"In your fantasy, you take over the leadership of this group; what would you have the group do?"

Debrief

⁴E. H. Porter, Jr., *An Introduction to Therapeutic Counseling* (Boston: Houghton Mifflin, 1950), p. 201.

⁵*Ibid.*, pp. 12-15, 18, 20-21. See Appendix D.

⁶"First Interview Dynamics." A paper passed out in the course, "Pastoral Care and Counseling," Spring, 1969, by Howard J. Clinebell, Jr., Professor. See Appendix E.

G. Assignment for the Week

"Work on giving a variety of responses, especially 'Understanding' ones."

"Make a list of personal needs that you have."

"Make a list of personal needs that youth have."

H. Evaluation of the Session

I. Closing

Explanation of Session III

A. Along with asking the others to respond with any reflections they have from the past week, I feel the need to share with them about my state of health—of getting over the flu. This sharing is to let them know that I am physically still somewhat weak, and that I need their help in being sensitive to what is said.

Also, this past week I received a note from, and then called on, one of the group members who had dropped out of the workshop. I feel the need to bring this issue before the group and discuss it, to deal with the loss of this person.

B. The participants are to share their experiences of the past week with "Loving Listening," and to share those passages in the Bible they found to be appropriate to lay ministry and youth ministry.

C. This questionnaire is to show what effect, if any, the workshop has on the participants.

D. This is to allow the participants more time for Reality Practice experience.

E. Besides the ability to get in touch with another's feelings, another handy lay pastoral skill to have is a variety of responses to the communications of the expresser. In this part of the session, I present the types of responses according to Porter, and then ask the group members to identify the various responses from selections in Porter's book, *Introduction to Therapeutic Counseling*.

F. This fantasy may give me a further idea how the members feel about my leadership and the workshop, without feeling too threatened. This is in addition to Evaluation at the end of the session. I can see further where they are, what they want and/or need.

G. This is to stimulate the group members to get in touch with their needs, and to use this self-reflection to get in touch with what they

see as the needs of youth today.

I also want the participants to work on the variety of responses, but especially "Understanding" responses since this is usually the most difficult to develop.

H. Same as Session II.

I. Same as Session II.

What Took Place in Session III

1. Opening: I shared about my coming down with the flu. I brought up the matter of one of the members dropping from the workshop (the member who disagreed with my style of leadership) and the group discussed it. This led into a discussion of the last session. Some of the members felt an impatience with the workshop, and wanted to deal with specifics in working with the youth. We talked about the group members becoming involved in the youth group activities to gain exposure and experience.

2. Debriefing of the Homework: The participants expressed the difficulty of not bringing into a conversation new information. A few more scriptures were added to the list of scriptures applicable to lay ministry and youth ministry.

3. Skill Practice: The participants had more time to experience "Loving Listening!" The group members still have difficulty keeping in the role of "listener-responder," "expresser," or "observer." They needed more coaching. Possibly I could have gone around from triad to triad to observe and make helpful suggestions.

4. Input: I read Porter's description of the responses, and was asked by the group members to "translate" what he was saying. There was good involvement and interaction with the response exercises.

5. Fantasy: This met with some resistance with the group. Some had difficulty in getting into the fantasy. Most of the participants' fantasies were related to events other than the workshop.

6. Homework: I was unsure whether I was looking for the needs of youth as the youth saw them or as the group members saw them. I finally decided on the way the group members perceived them.

7. Evaluation: The participants opened up a little more with their feelings. They expressed more enjoyment in this session than the previous two. Again, I forgot the questionnaire.

8. Closing: Two group members had suggestions for closing the session. Both were used.

9. The session went overtime again.
10. I tend to talk too much about future activities. I need to shorten the previews.
11. I take a long time to tell things. Again, I need to be less verbal.

SESSION IV (20 January 1973) EXTENDED SESSION

A. Opening:

"Are there any comments, criticisms, or feelings from the last session or the past week?"

Have the group take Questionnaire #1.

Share my goals for the session

B. Group Awareness:

Fantasy—"Lie on you back; get in touch with your senses, your inner self; fantasy your joys and victories during this past week; then fantasy your pains and struggles during this past week."

Fantasy—(without debriefing the first fantasy) "You are in a room, your own inner space, your own inner room; what is it like? push back the walls, if you wish; how does it feel?"

Debrief both experiences

"Trust Circle"—"Get in a group of people standing in a circle; one person stands in the middle of the circle, closes his or her eyes, and begins to fall either forward or backward; the people in the circle catch and pass the center person around, without allowing him or her to fall to the floor; all members are invited to participate, but it is not mandatory."

Debrief

C. "Lost on the Moon"⁷

⁷"Lost on the Moon: A Decision Making Problem," National Training Laboratories Institute for Applied Behavioral Science, 1970. See Appendix F.

D. "A.B.C.—Crisis Counseling":⁸

Present mimeograph--describe what it is

Discussion in the group

Role play a crisis situation

Debrief

E. Assignment for the Weekend:

No addition to the previous session's assignment

F. Evaluation of the Session

G. "Love Feast":

"Take all of the food brought and prepare it in bitesize pieces; each person feeds the other persons; no one may feed himself or herself; if you would like something. . . ask; if you would like to serve someone . . . ask what the other person would like; enjoy it."

H. Closing

Explanation of Session IV

A. The general opening is the same, but I am adding two more parts. The questionnaire still needs to be taken. I also want to share my goals for the session, to give the group members an idea of where I see we are going during the extended session.

B. The group awareness activities again stimulate further self-reflection in each person and, during the debriefing, deeper sharing.

The "trust circle" develops group trust and affirms each person's dependence upon others for something.

C. "Lost on the Moon" is a problem-solving game; it involves decision making and prioritizing. Interesting facts about individual versus group decisions, about leaders and followers, are dealt with in the context of this game. It can bring out the various characteristics of

⁸"How to Help a Person in Crisis." Mimeographed report by Howard J. Clinebell, Jr., adapted from Warren Jones' A.B.C. method of crisis intervention. See Appendix G.

group members, such as leadership, dominance, passiveness, etc., that are valuable in the group process and in developing leaders for the youth program.

D. The "A.B.C." carries "Loving Listening" even further. It not only involves listening and responding; it also helps persons to resolve conflict—helps them find a sense of direction. The group will role play a situation to get involved in the steps and some of the dynamics of crisis counseling.

E. There are no additional assignments than to carry out the assignment in Session III.

F. We will go through more in this extended session, thus the higher importance of personal sharing of feelings concerning the session.

G. I use this activity to develop our relationships and trust. It is fun, and all can enjoy it.

H. Same as Session II. Except I am looking for more feeling and involvement.

What Took Place in Session IV

1. Opening: I gave out the questionnaire the first thing. I felt it is too late in the workshop program to be of much benefit, but I was interested in what I might gain from it.

2. Group Awareness: The experiences brought out more personal sharing. Some of the participants again had difficulties with getting involved in the fantasies.

3. "Lost on the Moon": One of the members took it previously, so I asked him to assist me with the tabulation of the results. The experience went well.

4. "A.B.C.—Crisis Counseling": After going over the material of "A.B.C." method of crisis counseling, and discussing it, I asked for a person to share some recent experience, and for another to use the "A.B.C." method of responding. I gave suggestions and responses when the reality practice would slow down or get hung-up.

5. Evaluation: The participants expressed that they enjoyed the session.

6. "Love Feast": This was fun. It was a little frustrating to some who wanted to eat faster and more. This activity brought more closeness among the members.

7. The time element was fine. All the agenda for this session was covered. There was ample time for each section of this session.
8. This session went only a few minutes overtime.

SESSION V (23 January 1973)

A. Opening:

"Are there any comments, criticisms or questions from our last session, or about some situation you have been in since we were last together?"

Find out how one member did with her special assignment from the last session

Give the group a "roadmap" of where I see the group going during the session

B. Debrief Homework:

"How did the practicing of responses go?"

"What needs for yourself did you come up with?"
List and discuss

C. Input:

Erik Erikson's stages of development—from the adolescent to the middle adult; present the crises, and discuss the individual's need in each stage⁹

Present the "Chart of Relationships"¹⁰

Discuss the assumptions¹¹

Discuss the effect of needs being imposed on others¹²

⁹See pp. 3-10 concerning personality development levels and needs.

¹⁰See p. 11.

¹¹See pp. 11-12.

¹²See p. 12.

D. Skill Practice:

Role Play: "First Prize in Journalism"¹³

Characters and Instruction—told separately

Mother: "Be a good, loving, proud mother."

Father: "When growing up, you were very interested in journalism; your father died, so you had to drop out of high school to help support the family; you have sensed your son taking an interest in journalism, especially by taking so many course in it. Nothing would make you feel prouder than for him to go into professional journalism."

Son: "You are intelligent, a college senior about to graduate; you had a conflict of interest a short time ago; you were to write an article for a journalism contest, representing the school; you put it off 'til the last moment; then came the last ski trip of the season, during which you were president of the school ski club; you chose the ski trip; when you got back, you didn't have much time to write the paper, so you found an article in French, translated it, and then submitted it in the contest; it won first prize; you are to receive a special award at your graduation ceremonies; your parents are flying in; it made great news in your small hometown paper--'hometown boy makes good.'"

Scene takes place at a restaurant; parents have flown in; son said he would meet them there for dinner.

Dean of Students: (optional role; can be used to stimulate further tension and help the roles along)

"You come in to tell the son, in front of the parents, that a professor at school came across the French article; under the circumstances, there will now be no award, and no graduation."

Play the role the best way you can, and be yourself as much as possible

Debrief the experience

E. Evaluation of the Session

F. Closing

¹³Robert A. Blees, "Manual of Role Playing Situations" (Unpublished paper, c. 1965), Role 8, p. 11.

Explanation of Session V

A. The Opening is as usual, including sharing areas to be covered during the session. One member had special homework to do as an outgrowth of the "A.B.C." role play of Session IV. She will share the outcome with the group.

B. As mentioned in Session III, the purpose of this homework assignment is for members to get in touch with the needs of self and the needs of others. This procedure gets the members thinking of needs as preparation for the next section.

C. The input comes from my research and from material found in Chapter One concerning personality stages of development and the related needs. A person aware of self-needs can better relate to other's needs.

D. The role play includes several dynamics. Using it helps the group work with the problems of imposing one's needs onto others (as is potential with the father and his son) and of each person taking responsibility for his or her own decisions.

E. Same as Session IV.

F. Same as Session II.

What Took Place in Session V

1. Opening: One of the members shared a "Loving Listening" experience, where he struggled to keep from giving advice, and just to listen and give understanding responses. This discussion got off the subject onto the Church School problem at St. Matthew's United Methodist Church. One of the group members shared about her special assignment. I checked out her husband's feelings also. This discussion got off the subject to schools and problem children.

2. Debriefing of the Homework: A few of the group members made lists of needs; some members just thought about it. There was good participation in the discussion on needs of youth and adults.

3. Input: Some of the group (the older members) disagreed with Erikson's terminology and description of the middle adult. A good discussion followed. The group then discussed the chart, the assumptions, and the effect of needs being imposed on others. The participants were more accepting of this part of the section.

4. Role Play: The participants remarked that they might have played their respective roles differently in real life. Part of that problem was in the structuring of the roles. I need to add more emotionally charged works. It was everyone's first experience with role playing. We had only minimal debriefing as it was almost 10:00 PM.
5. Evaluation of the Session: Only a few comments were made, and we decided to discuss the session at the beginning of the next session.
6. Closing: The members came up with their own form of closing.
7. Evaluation of my Leadership: I have a difficult time keeping the group on the subject.
8. I need to know my material better.
9. Some of the group members had difficulty with Erikson's terms. It might have been good for them to read the appropriate sections in his book. This way they could lend their own interpretation to the material instead of hearing mine.

SESSION VI (30 January 1973)

A. Opening:

"Are there any comments, criticisms or feelings about the last session or anything that happened since we were last together?"

Decided whether to have one more session (if so, continue on; if not, change over to agenda for last session).

B. Debrief the last session: the role play.

C. Go over personality needs presented in the previous session:

Adolescent

Young adult

Middle adult

D. Input:

"The goal of ministry is meeting needs."

Discuss and relate it to training group and youth group situations

D. Input (cont.):

Share strengths and weaknesses of the senior high fellowship, as the youth see them¹⁴

Share the goals of the senior high youth¹⁵

Discuss

E. Discuss program designing:

Set up the adults in the youth program, and their roles

Set up the executive committee, consisting of youth and adults

F. Assignment for the Week:

Read "Characteristics of a Helping Relationship"¹⁶

G. Evaluation of the Session

H. Closing

Explanation of Session VI

A. My main concern at the beginning of this session is whether the workshop will continue for one more session (totaling seven) or not. (The group and I contracted for six sessions, plus the option of a seventh. I prepared a sixth and seventh session outline to correspond to the group's decision.)

B. I want to give the group more of an opportunity to deal with the role play situation.

C. I feel the group needs to discuss further the personality levels of development and their respective needs.

D. This section focuses even more on the youth group at St. Matthew's United Methodist Church. I will attempt to parallel the experiences of the adults in the workshop, as much as possible, with the experiences of the youth in the senior high group. I want to share with the

¹⁴See Appendixes H and I.

¹⁵See Appendix I.

¹⁶See Appendix J.

adults some of the work and thought of the youth, specifically how the youth see the youth program, its strengths and weaknesses, and their goals for the program. This approach can help give adults in the group an idea of where the youth are.

E. This section essentially should help interested adults to plug into the youth program, to feel needed and to apply themselves.

F. This paper adds to what was already presented on how one may be a helping person.

G. Same as IV.

H. Same as IV.

What Took Place in Session VI

1. Opening: The group decided to have one more session after this one.

2. Debriefing of the Last Session: I gave the group a thumbnail sketch of the last meeting to help bring out feelings of the last week. We dealt with the purpose of the role play. Several persons saw its purpose differently. We talked about these differences. We then changed the discussion to the Erikson conception of personality levels of development. I asked the group members what we might be saying about ourselves in our disagreement with each other and/or Erikson.

3. Input: I shared situations out of the youth group activities. This gave the group members more of an understanding of the youth in the youth group. The group got side-tracked on church activities and member participation. There was good discussion among the group members about the strengths, weaknesses, and goals of the youth program as the youth saw them.

4. Discuss Program Design: The participants discussed further the youth program, and when they could plug in, and what they had to offer. There also was discussion about possible youth activities.

5. Evaluation of the Session: Several of the group members reported feeling more comfortable and that they were headed in the right direction. This session was more loosely planned. There was more varied discussion. It needed more structure. My presentation needed to be more planned out. This would have helped to keep the discussion from rambling. The participants appreciated hearing more of the experiences of the youth. One member still did not know where he wanted to involve himself in the youth program.

6. Closing: The group members came up with another original closing. We each shared one thing we were thankful for that day.

SESSION VII (6 February 1973)

A. Opening:

"Any comments, criticisms or questions about last week or last session?"

B. Debrief Homework:

Discuss the "Characteristics of a Helping Relationship"

"How does this apply to our situation?"

C. Review the Material Covered:

"Loving Listening"

E.I.S.P.U.

Fantasies

"Trust Fall"

"Lost on the Moon"

"A.B.C.s in Crisis Counseling"

Personality Developmental Stages and Needs

Strengths and Weaknesses of the Youth Program

D. Fill out the Questionnaires:

Evaluation of the workshop¹⁷

Evaluation of themselves¹⁸

Evaluation of my leadership¹⁹

¹⁷See Appendix K.

¹⁸See Appendix L.

¹⁹See Appendix M.

- E. Check out the goals listed by the group at the beginning of the workshop:²⁰

"To what extent were they accomplished?"

"To what extent were they not accomplished?"

- F. Post-Workshop Needs:

Read from the outline and briefly elaborate on it²¹

Set up a planning session for youth meetings

"We each have a need for personal interaction with the members of the group; we are now important to each other; we have shared together; we need to carry this feeling and relationship beyond the workshop."

Set up a date for a dinner party to celebrate the workshop experience

- G. Closing

Explanation for Session VII

A. We will have the general opening and then move fairly quickly, if there are not too many comments, to the homework.

B. This sharing will give the group a chance to reflect upon the reading, and to try applying it to the adult workshop group and to the youth group.

C. I feel we need to review all that we have covered in the workshop, to tie everything together and see it in perspective.

D. I have written new questionnaires which I adapted for the workshop, to show any effect upon the participants from the workshop experience.

E. As an instrument to show growth and accomplishment, or lack of it, it will be interesting to show participants the goals they set at the first session.

²⁰See Appendix N.

²¹See Appendix O.

F. The post-workshop period is important. I emphasize post-session activities, together, to give and receive feedback on youth programs and leadership, to give and receive support, to share in the responsibilities involved in a youth program (bringing in new resources and new members), and to even have plain old fun and fellowship.

G. One needs to be open to the variety of ways members of the group might want to close the workshop. I will leave it up to the group to decide that.

What Took Place in Session VII

1. Opening: One of the group members, out of an experience the past week, asked what the function of the Youth Council was at the church. This opened up the discussion of the Council, then the room the youth groups use and its needs, and on into other ways of plugging into the youth program.

2. Debriefing of the Homework: No one read the material. There was no discussion.

3. Review of the Material Covered in the Workshop: This was a helpful review. It gave me a chance to see how much workshop material was remembered. We talked about what we learned from each session. This led to another subject. There were left-over negative feelings from the last session of which I was not aware. One of the participants who had only attended one other session (towards the beginning of the workshop) attended Session VI. She was not present this session. Her sharing was very good. But the group members felt she was an outsider, and she was disrupting some of the discussion. The group members felt secure with each other, but were uncomfortable with this person who had not attended regularly. One of the group members expressed that he did not trust the relationship to tell this other person he felt she was stifling the discussions during the session. I see the importance of not offering an open invitation for people to attend any session whenever possible, but to attend every meeting. This will help the continuity of the program.

4. Questionnaires: The participants had a difficult time in signing their names to the questionnaires. We discussed this. I feel the need to assign each member a number at the beginning of the workshop, that he or she will use on all questionnaires and evaluations in place of his or her name. This anonymity might allow more openness.

5. Post Workshop Needs: A couple of the members expressed some anxiety about not being sure what they will do in the youth program, but that they were getting involved. Others felt they had more direction and involvement. We set up a planning session for the youth meetings. We also set up a time for all of the group members to get

together to celebrate the workshop experience and affirm the fellowship of the participants.

6. Initial Goals: The group took a look at the goals it set up for the workshop during the second session. The members expressed their feeling of accomplishment of all the goals.

7. Closing: I shared my feelings about the workshop and the members, and they shared also how they felt. One of the members suggested a closing; it was followed--the end of the workshop.

8. This session was for tying together loose ends of the workshop. It is more difficult if there is a lot of unfinished business. As it was, we went an hour overtime (10:30 PM) before we closed the session.

CHAPTER IV

EVALUATION OF THE WORKSHOP

GENERAL SUBJECTIVE EVALUATION OF THE WORKSHOP

BY THE FACILITATOR

To what extent were the goals of the workshop achieved? The main reason for offering the workshop, and my main concern, were for the junior and, primarily, senior high youth program, and to improve the leadership ability of the junior high counselors already involved. The workshop was very successful in these ways: it gained five counselors for the youth ministry program and it gave me material for this dissertation. The workshop was also unsuccessful in this way: I was not able to train or improve the leadership ability of the junior high counselors who dropped out of the program.

Did the group members achieve the goals suggested in Session I?¹ During Session VII the participants felt that all the listed goals had been fulfilled. They also felt that more was achieved than merely the goals: the members experienced growth in personal relationships and as a group, and said so. They appreciated this growth opportunity and wished there was more of it within the church. They previously felt they were on the periphery of the church, mainly because they were never approached to participate in the church's limited activities.

¹Refer to Appendix O for goals.

SPECIFIC EVALUATIONS OF THE WORKSHOP

Preparation for the Workshop--Communication and Response

Since there is so small a response to church activities at St. Matthew's United Methodist Church from among the membership, I felt I needed as many means of communication as possible. Along with my usual ways of communication to the church people, I sent out letters² to: sixteen interested persons, four junior high counselors, one senior high church school teacher, one couple who are Family Life Coordinators in the church, and seven persons interest in the workshop and youth group.

Of that potential, those from the junior high group did not attend or they dropped out of the workshop, and subsequently the youth program, due to conflicting schedules, lack of interest or illness. One couple who expressed interest in the program never did show up, even after a couple of telephone calls. Of the remaining ten, one person who wanted a more directive approach to the workshop and youth group dropped out after Session II. Three group members who were interest in the group and the activities, but had conflicting schedules, came only when they were able. The remaining six persons became the core of the group. Of these six persons two attended six sessions, and the other four attended all seven sessions.

Beginning with sixteen persons this loss is a large attrition. I feel this is partly the way people at St. Matthew's United Methodist

²See Appendix A.

Church view such activities, with lack of interest. People's interests and priorities seem to be outside the church. This attrition is also what one faces when introducing something new into a program. But I felt good about those who did participate in the workshop; they were concerned and interested in the Church--important ingredients for a growth producing situation.

Preparation of the Sessions

The basic psychological premise of my workshop was: we must begin with ourselves--and from within. After getting in touch with our strengths, needs and weaknesses, and feeling comfortable with them, we can venture out, get in touch with others, and find out where they are. Each of the sessions included both "tuning in" on the self, and getting in touch with others.

I did not plan out every session before beginning the workshop. I knew the basic format I wanted. I also knew most of the material I wanted to use. Depending upon what happened in the previous session, I would create the next workshop structure. This method allowed me structural freedom in my attempt to work with the people and their needs. I wanted the group members to experience situations that would help them develop communication and relationship skills. As the workshop progressed, I tried to add to the previous session's experience. For example, the "Loving Listening" began by getting in touch with the "expresser's" feelings through communicating and responding with single words. In the next session, the "listener" responded with whole phrases. In Session III, the "listener" would

vary his or her responses. This pattern continued to build throughout the workshop, and I feel helped accomplish this building process.

I believe I should have gotten in touch more with events of the previous sessions, before I prepared for each next new session. In debriefing each session I should have made more notes and consulted them. I also should have listened to the tapes I recorded during each session. This method may have helped me even more to increase and accelerate the group's growth.

One note on planning procedure: as I worked out each session before-hand, I listed the approximate time I expected to spend, per session, along the side of the session outline. I also translated that estimate into "clock time"; that is, if the session were to begin at 7:30 PM, and I allowed five minutes for the Opening, I would put "7:30" beside Opening, and "7:35" beside the next item in the session. This procedure allowed me a running time-schedule I could quickly check, to see how far we were ahead or behind the session-plan. If I needed to drop something off, I would notice the approximate time needed per activity, then instantly prioritize the activities remaining, and drop an activity accordingly. This technique was very handy.

Workshop Sessions

The starting time was set at 7:30 PM, the earliest the group could get together. Scheduling was difficult for the members because of family and work responsibilities. Also this time was rather late for an evening workshop; 7:00 PM would have been better. But we even

found it difficult to begin at 7:30, because most people did not arrive until shortly after that time. Not wanting to begin with only a few members, I would wait until I felt we had as many as were coming, and then I would begin. Usually prior to the evening session, the members would let each other know if they were going to attend or not. Sometimes we started as much as fifteen minutes late. If we had not lost this valuable time we may have avoided running overtime. Every session ran overtime. Three sessions ran over five to fifteen minutes; two sessions ran over thirty minutes; and the last session ran over sixty minutes.

The group, myself included, agreed upon a two, instead of two-and-one-half hour session. Out of this experience, I feel two hours is too short and the sessions need to be at least two-and-one-half, but preferably three hours long.

The first session was held in the church administration building. I suggested that we meet in one of the member's homes for the remainder of the workshop, as I feel that a home environment is warmer and more relaxed. This was agreed upon, and the size of the group turned out just right to fit in one of the rooms of the house.

At about the half-way point during each session, we would take a break. The members spontaneously had brought refreshments. Both the break and refreshments allowed for some informal time to relax from the mental and emotional work we were doing.

Sections of the Sessions

Opening. The opening minutes were an opportunity for members to share any comments pertaining to the last session, or their experiences of the last week. In reality not much took place. I am not sure if this reticence was a matter of withholding feelings and comments, because of insecure feelings, or if it was a matter of dependence on me to lead the session. It might be one, both, or none of these. I did not think of asking the group members why. This possibly would have strengthened this section more. It did serve as a time to shift from various activities of the day to the concerns and activities of the workshop.

During this section I needed to share more in general what the group would be doing that evening. They needed some idea of what was planned; a road map would give them something to grab onto and relate to as the activities progressed.

Debriefing of the Homework. I gave homework assignments to bridge the sessions and to continue the growth process. These assignments met with varied success or resistance. Some participants did not ever look for related scriptures; some did not work very hard on "Loving Listening" outside of the sessions; most of them did not read "Characteristics of a Helping Relationship"; several did not list their needs nor the needs of youth as they, the group members, saw them. What I experienced was resistance, and I am not sure why. It might be the result of a desire to work on those activities only during the workshop sessions. There also was a tendency to shortcut: instead of

reading material, some members would merely look it over; instead of writing down a list, some members would only think about it. When the participants attended meetings, they discussed the material fairly well. This indicates to me that while the members were open to a variety of activities during the session, they did not care for assignments that would take up time during the week. There were, however, a few members who always did their homework, which expresses to me their involvement and interest in the workshop. Again, as in the Opening, a basic weakness to my approach was the I did not think to ask the members about their lack of doing their homework or taking shortcuts.

Input. Throughout the sessions new material was presented; but in most every session there was a time to formally introduce new material and ideas. I feel this procedure went fairly well. But I had to watch myself in my presentation, for at times I would tell the group about a concept or a style in a manner which assumed they knew what I knew. This error caused miscommunications and called for clarification.

The biggest difficulty for both myself and the group members with input was in Session V. There was wide disagreement with the personality levels of development. Some participants felt uneasy at having disagreement in the group. They seemed to feel we all needed to agree on the same points. I believe this resistance was due in part to my insecurity about saying what I really felt. I was looking to acceptance and understanding on the part of the members. I also

feel that some disagreement was related to what I said about the life stages in which individual members saw themselves. They disagreed especially about what take place in the middle adult stage, and with the terminology I used. It was a struggle to communicate Erikson's meaning to them. But they pushed my thinking, as I pushed theirs. We all grew from this experience. As it turned out we dealt with the personality levels in two sessions, plus the later overview of the whole workshop.

I feel I needed to be better prepared with the material. I also needed to get in touch with the possible misunderstandings of various members, so that I could work out options ahead of time to be ready for whatever would happen.

Skill Practice. There are two problems in this section. The first is the amount of time spent. Although I allowed plenty of time for Skill Practice on paper, the group seldom got that needed time. This caused frustration to me and anxiety to the members. I had wanted to allow 20 to 30 minutes per practice period. But several practice sessions were only around 15 minutes. This time was too short to allow any real interaction or struggle to develop.

The second problem most members had, was working with the Skill Parctice; it apparently was threatening to them. It was also a change from their personal styles. For example, in the "Loving Listening" exercise several participants constantly got off the subject. They would ask many questions instead of using the variety of responses we discussed. Usually individuals expressed themselves in

the first person plural or third person singular or plural (talking about others). It was difficult for the members to use the first person singular form, that is, to talk about the self using the word "I." This changed some as the workshop progressed, but the habit was too great to overcome. I attribute this lack of developing the skill of "Loving Listening" to not allowing enough time. There is the need for coaching and more skill practice.

In Session IV, one section called for crisis counseling in a form that was a demonstration to the whole group and a skill practice to the participants. I asked if someone might share a personal experience, and for another member to try out the steps in the "A.B.C." method. One person volunteered a situation that was present and very real. Another person offered to play the role of "listener-responder." As it turned out, the reality practice went fairly well. Once in a while, to facilitate the process, I asked a question or made a comment.

My anxiety raised as I planned the section, which is why I offered group members a chance to try out the role. Looking back, it worked out fine, but it was a very delicate situation, of which I was then only partially aware, although I tried to be sensitive to the possibilities. The next time I present the crisis counseling method, I myself will be the model for the "listener-responder." Then the participants can follow me in their practice experiences. This way they have something to compare with their own responses.

This section is essential because it involves the participants more than a lecture would. It gives them more opportunity to try out the new methods and ideas brought up in the session.

Assignment for the Week. This section is fairly well covered under "Debriefing of the Homework."

Evaluation of the Session. Two things stand out here about this section: first, evaluation time usually was too short and hurried. Depending on how the session was progressing, the closing time was usually near or had passed when it was time for the evaluation of the session. I felt pulled between either running overtime or hurrying through the evaluation. Secondly, the process of evaluation was often like an ancient dentist extracting teeth--very difficult. The group members would make comments; but I felt they were holding back, especially their negative feelings. In one session I felt very uneasy, angry and hurt by their responses, and I told them so. Then the group members began to open up and share more what they were feeling. It is important to note that when I, the facilitator, opened up, it enabled the group to also open up more.

Closing. I wanted the closing to be meaningful and to represent the group's experience. I also wanted the closing to be the creation of the participants themselves. For the first closing the group looked to me, and when I suggested how we might close everyone readily accepted the idea. I also told them they would create whichever way we would close each of the following sessions. It was a struggle, but every session had a different closing: singing hymns, repeating benedictions, "passing the peace," sharing something from that day, open prayers and closing prayers.

Extended Session

This four hour session was a special session. It was one of the best of all the sessions for the planning and feeling we experienced. It gave the group time for a variety of activities and allowed their feelings to be dealt with better.

Questionnaires

*Questionnaire #1.*³ My original intent was to create an instrument to show any change in the participants resulting from the workshop. One check for change was to have group members take the instrument before and after the workshop. However I did not give the questionnaire to the workshop participants early enough. The questionnaire was ready for use at the first session, but my anxiety for facilitating the group caused me to be thinking of other things, like maintaining the flow of the group process. This also happened the subsequent two sessions. They finally took it at the beginning of Session IV, and there was too little time between Session IV and Session VII to show any change. The results of this questionnaire therefore mainly illustrate where the members were at that time, which does not serve the purpose of the instrument.

However, the results of the questionnaire do suggest some areas to work on in supplementing the workshop material and agenda.

³Refer to Appendix P.

I did not share the results of the questionnaire with the group members, which was an oversight. It might have been beneficial to spend time sharing and discussing the questionnaire results with them.

Questionnaire #2 (Set). When I realized that Questionnaire #1 did not satisfy the need to show possible changes resulting from the workshop, I revised it, adapted a new questionnaire to the workshop experience, and added another questionnaire to show my leadership effectiveness with the group.

"Workshop Evaluation #1"⁴ was used to show the workshop's effect on participants, if any. There are several drawbacks to this system. First, since the questionnaire is taken only at the end of the workshop, it can express only a conditioned point of view and not an original one. Second is the largely subjective evaluation of personal experience, since persons may or may not wish to share personal changes but may hold back information needed for the evaluation. Third, the people may not be aware of changes. Fourth, the members may feel there has been a change when there has not.

The results of the questionnaire suggest that greatest changes occurred in only a few areas. Five of the six members felt more in touch with areas in which they could still grow, suggesting growth in self-awareness. Four of the six felt they now enjoyed youth more, as

⁴Refer to Appendix Q.

a result of the workshop suggestion that they liked themselves more, or understood youth more, or both.

Four of the six grew to feel more comfortable working with the youth ministry program; they also felt more comfortable working with each other. These are the possible causes of their increased self-assurance.

There were other areas in which there was no effect. Group members felt no change in their feelings towards their jobs, for instance (including the home-makers in the group). Also, all six of them still feel, positively, that youth have something to contribute to society today.

Regarding some questions, a few members reported feeling the same after the workshop as before, while a few others reported feeling a change. Two persons responded that they felt more certain that youth listen to the advice given to them by adults. These same two persons also reported feeling that youth do not need a free hand in the youth program. The other four group members reported no change in their feelings regarding both statements. It is interesting that the above two persons may have experienced a change in feelings as a result of limited experience in between workshop sessions with the youth group at St. Matthew's United Methodist Church. It is not determinable from the questionnaire.

The "Workshop Evaluation #2"⁵ as an instrument allows the participants to freely express themselves with only minimal guidelines.

⁵Refer to Appendix R.

The answers to the first question ("I took the workshop to . . .") closely parallel the goals the group set in Session I. This question proved to be one to have on an initial questionnaire.

Responses to the second statement ("Before participating in the workshop, I understood its purpose as being. . .") give some indication of what was communicated to the prospective members, before the workshop began (through newsletters, church bulletins, announcements in church service, and so forth). The responses, while varied, are generally the same as the purposes of the workshop. The statement also should be part of an initial questionnaire, because a couple of the responses, especially ("c. state goals for M.Y.F., and what is expected of leaders,") indicate participation in the workshop, and not pre-workshop thinking.

Statement three ("After participating in it, I see its purpose as being. . .") indicates whether the understanding the members had before participating in the workshop and after their participation were similar or different. And in general, there is similarity. I feel it was a surprise to the members that they need to begin with themselves before working with others.

From the responses to the first three statements (1. "I took the workshop to. . .," 2. "Before participating in the workshop, I understood its purpose to be. . .," and 3. "After participating in it, I see its purpose as being. . .") I see now even more the need to check how I am presenting the workshop in relation to what goals and intentions I have for it. I now see the need for more coordination between the workshop and the announcement of it. To improve

understanding of what will take place, I can include brief statements of my assumptions and beliefs about human communication and human relations.

The responses in the fourth statement ("The things that were most helpful or useful in this group that I can use in my work with youth are. . .") indicate the needs that were met were: simple fellowship, which is now missing in the church, skill in relating with others, which are the goals I wanted the workshop to accomplish, as well as getting adult counselors for the youth groups.

Completing the fifth statement ("I feel that the following were least helpful in working with youth. . .") was an opportunity for the group to vent negative aspects of the workshop; however they held back (Most evaluations were blank; there was one question mark and two other answers.) I mention earlier in this paper that some group members had difficulty identifying with the roles in the role play situation and skill practice. We discussed the pros and cons of role-playing in the group, and some members still did not care for it. In working with future groups I will be careful when, where, and why to suggest a role play situation, and will take into consideration more the needs and feelings of participants.

The statement "Mr. Erikson's ideas" related to the confusing discussion of Erikson's conception of personality development levels. This statement may suggest that the person had wanted something else in its place. As mentioned before, I need to work on my knowledge of the stages and on my presentation.

In the sixth statement ("I suggest these changes be made in future workshops. . .") the group expressed themselves freely. This statement may have been less threatening than the previous one. I see from their responses three areas here to improve on in future workshops: 1) the group needed to know better, at the beginning of each session, just where it was going; 2) we needed more discussion and application of the material to the youth program; and 3) I, as facilitator, needed to become better able to curtail discussion, especially when the group gets onto topics related to, but not on, the subject.

The responses to the seventh statement ("In the group I have greatly felt. . .") express good healthy growth and sensitivity: "fellowship; closeness; enrichment; increased awareness of other members' needs, feelings, etc.: and need to know this about youth." Almost every group should work towards this result as well as the stated or written goals.

Only one response was written to the eighth statement ("Any other comments, criticism, and suggestions that might have been left out of the above. . ."): "took too long for the group to loosen up, but that is pretty standard." As acknowledged by the group, it took a while in every session for the group to get going. And after that particular discussion, group members were more on time. Maybe some sort of exercise, fantasy or sharing at the beginning of each session could have accelerated the slow beginnings of involvement.

Completions of the ninth statement ("As a result of the workshop, I feel I have. . .") illustrate learning and growth.

The tenth statement ("As a result of the workshop, I now plan to. . .") shows how group members related the workshop experience to their future, and their desire to apply the various skills to their activities, including the youth group. The letter I sent prospective members expressed just that possibility of using the workshop experience for personal growth as well as to develop a ministry to the youth.

Generally, I find the results of "Workshop Evaluation #2" to be favorable; and they give me material to work on to improve future workshops.

Finally, I used the "Leader Effectiveness Inventory"⁶ as an indication of how they responded to me as a facilitator. To get such an indication as a score, I added up the numerical responses to each question and divided by the actual number of responses made (since every person did not respond to every question). This score I could graph, and the results were generally positive.⁷

The graph suggests areas I can work on to improve my style, such as clearer presentation of material. Knowing the material more thoroughly, and running through it ahead of time should help. I realize I am too verbal; and I need to be more concise.

This evaluation also indicates my need to improve the skill of leading discussions and of keeping them on the subject.

⁶Refer to Appendix M.

⁷See Appendix S for results of "Leader Effectiveness Inventory."

Because of the response on adaptation to the group's desires versus sticking to a preplanned outline, and since some of the participants felt that my agenda was too rigid, I will need to increase my sensitivity to the needs of the group members regarding the subject material. I am aware that I am being criticized on both ends: to reduce the rambling of the discussion, and to not be so rigid with my agenda for the session. This seems to indicate more a conflict of their personal needs than their evaluation of my abilities on these matters.

I feel I used plenty of visual aids (listing the goals, the scriptures, the relationship graph, the needs of adults and youth) but some participants wanted to see rather than hear more of the material.

One or two persons felt my language was too intemperate. Fairly free flowing language can sometimes get between people, so I want to try to retain my spontaneity while respecting other persons' communication styles.

Also some of my strengths were affirmed: my friendliness, my speaking mostly when necessary, my knowledge of particular topics, and my ability to handle interpersonal conflicts "diplomatically."

It would be more helpful to use such an evaluation half-way through a workshop. It would allow the group members to express themselves, if they had not yet shared their negative feeling during the early sessions. It also would give me, the facilitator, the opportunity to see how I am coming across to the group; I then can make changes as necessary to improve the experience.

Other Evaluation Indicators

Along with written evaluations, there are other evaluation indicators related to the workshop. The first, mentioned at the beginning of this chapter, is participation in the youth program. Five of the six adults who participated in the workshop are now involved in the youth activities and the planning sessions, which itself affirms that the adults gained from the workshop experience.

The relationship of the youth with adults can be another indicator. Although the youth were pessimistic about having new adult counselors, this feeling has now changed towards acceptance and interaction. It is also interesting that the group members who held back in the workshop sessions are also holding back in the youth program and, conversely, those who got involved in the workshop have moved in and accepted more responsibility in the program.

SPECIAL EVALUATION OF THE WORKSHOP

Training or Preparation?

The workshop was both a training session and a preparation session. As the workshop helped participants develop skills in knowledge of the self, of human relationships and communications, and as it guided the adults towards working with youth and with each other, it was a training session.

As the participants were educated for on-the-job experiences in youth ministry, it also was a preparatory workshop. It equipped the participants with useful material and experience for working with

youth. The real learning comes in the real life situation. It could be said that preparation and training ended with the conclusion of the workshop, and application and experience began when the adults became active in the youth program.

Growth of the Facilitator

What were the results of the workshop for the facilitator? I mentioned the strengths and weaknesses I now know I can work on; but also it gave me experience in working with people, hearing them, getting in touch with their attitudes and feelings, and yet leading them through experiences where growth took place. This experience has given me considerable satisfaction.

Through the experience I saw advantages both in leading groups alone, and in co-facilitating a group. At times I wished someone else were present to assist me; at other times I was glad there were no other facilitators because things were going fine. If the facilitator is alone he or she needs to be stronger in group leadership.

The group pushed me more than I have been pushed in quite a while. They tested me, checked things out, and challenged the material. I had to work hard with the group, but the struggle helped me deal with such questions as: what is ministry? what is youth ministry? and how does one minister to youth? The big question for me now is, "How do I develop a youth program in which the lay leaders will be self-sufficient and independent, and where I will be only a resource person?"

RECOMMENDATIONS TO FUTURE WORKSHOP FACILITATORS

1. The sessions need to be at least 2 1/2 hours to 3 hours in length.
Two hours is too short to accomplish needed agenda.
2. The optional sized group needs to be 8-12 persons to allow for better interaction. The size of the group was small, the minimum for having a group.
3. Meet in a home. It is warmer, more relaxing, and more comfortable than is one of the rooms in the church building.
4. Experiment with a variety of ways of beginning a group session, like: singing a song, praying, or something that will bring the group members into the meeting quicker.
5. Make known the facilitator's goals and needs before the workshop, to alleviate possible misunderstandings the participants might have later in the workshop.
6. Create a "before," "half-way," and "after" questionnaire that will indicate where the participants are in relation to the workshop, material, facilitator, etc. Discuss the results of the questionnaire with the group members.
7. Check out the feelings of the participants concerning "Homework" or anything else the members do not seem to respond to.
8. Be a model for the participants. This includes being in the counselor role in the crisis counseling situation (Session IV).
9. Give the group a preview of the session. This preview gives the participants an idea of what is planned.

10. Be open with one's feelings. This allows the group members to open up more with their feelings.
11. Know the subject material as thoroughly as possible.
12. Allow at least 30 minutes for skill practice each session.
13. Work on curtailing wandering discussion. Emphasize staying on the subject at hand.
14. Increase the amount of input into the workshop on youth and youth work (depending on the needs of the group members).
15. Have extended session no later and possibly earlier than the third or fourth session. This will help develop groupness earlier, allowing the participants to deal with agenda of the workshop.
16. Allow the group members to be responsible for the closing of each session. This allows for more participation and ownership on their part.
17. Go through the material prior to each presentation.
18. Work on being less verbal and more concise in one's presentation. This, along with #17, is to improve one's communication with the group members, and allow them more time to respond and interact.
19. Go over notes and/or tapes of each session as partial preparation for each subsequent session.
20. Before the workshop ends, have specific goals and/or contract for specific places of leadership and input in the youth program by the participants of the workshop.

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APPENDIX

APPENDIX A

LETTER TO LAY PERSONS

YOUTH is like a flower seed:
there is great potential
for beauty; all they need
is proper nurturing.

YOUTH is like Leonardo Da Vinci:
very creative and highly
versatile.

Dear Friend,

I want to invite you to participate in something very special. It is very special, because I feel the youth, along with everyone in the church, are very special. I am going to offer a lay training program aimed at ministry to youth. What is so special about this program is that the participants will learn and develop skills that will not only enhance the youth program, but also the participant's relationship with his/herself, family, friends, co-workers.....whoever one comes in contact with.

On one hand, I'm saying the offering of this special program is affirming the need of the Junior and Senior High youth groups for adults who want to take advantage of this offer and participate in this ministry.

On the other hand, I'm saying there is something in this program that you get for yourself—the opportunity to learn and/or improve skills in communicating and relating with others.

I see ministry as two-directional; it always involves more than one person. It is a receiving and a giving. Here is an opportunity to participate in the process. In the Lord's Prayer we say "Thy kingdom come, Thy will be done. . ." We are meant to be co-workers with God.

In order for our group to be effective, a commitment is needed for each participant. There will be 6 sessions of 2-2 1/2 hours each and one extended session. All of this will be discussed in our first meeting. This has tentatively been set on 2 January '73 from 7:30-9:30 PM.

I realize that you are a busy person, also the others I am contacting about this program. The reason I offer this is the importance (need), the specialness (two-way ministry), and the opportunity that this program offers.

I'm looking forward to having you in the group,

Dave Marshall
Minister of Youth

YOUTH is like alcohol:
they can cause you
to be high or low,
and one can become
addicted to them.

YOUTH is like the Pony Express:
sometimes a little dusty
or rugged, but when the
going gets rough, always
comes through.

APPENDIX B

SESSION OUTLINE*

ACTION TRAINING: "IN-MISSION GROUP"

Recruitment: Either existing groups (lay leaders, community witness committee, etc. or ad hoc group of lay persons who are interested in increasing their skills in Christian living. [3-4 weeks]). Intensive nature of training should be emphasized—i.e. a series of weekly training events over 7 to 10 weeks, rather than monthly meetings over a longer period.

1st Week: Meet in comfortable surroundings with blackboard, newsprint, and coffee available; free from interruptions.

1. Get acquainted: each person introduce himself and tell what he sees as purpose of the training—what he hopes to get out of the experience.
2. Input—Purposes of Training as Trainer Sees Them: include a theology of lay mission. "You have a unique ministry—all your own—this training can increase your skills in two vital areas of this ministry—personal caring and improving our community (church and broader community)." (Feedback from trainees.)
3. Negotiating the COVENANT (contract): How can we draw together their needs as laymen for training, as they understand these needs, with what the trainer understands as the goals of the training? List goals of training on newsprint, encouraging each person to contribute his personal goals. Is there a conflict of goals? Do we need to discuss priorities—number goals in order of importance as seen by the group and trainer? (Point out that goals can be reformulated by the group as it goes along, if the needs should change.)
4. Lab: begin learning by doing: PERSONAL CARING—the basic skill of "loving listening" (Tillich)—useful in all human relationships, including those with persons under stress. To listen to another with caring is to say "yes" to that person's inner world.

Exercise: practicing two communication skills—

Listening to what another is thinking and feeling.
Checking out to see if we are actually hearing him.

*Used in Howard J. Clinebell, Jr.'s class on "Lay Training," Spring '72

- A. Trainer demonstrate these two skills, by listening to a member of the group who volunteers to talk about his life, here-and-now feelings.
- B. Trainees divide into triads and practice for 20 minutes—a warm-up. Ground rule of this exercise: No advice giving or problem solving no questions except the "Do I understand that you're feeling...?" type. Three persons: Feeling expresser, responder, observer-coach.

Trainer debriefs exercise—What did you learn about listening and being listened to? What problems did you encounter in yourself as a listener?

- 5. Input: introductory remarks by trainer on interdependency of personal caring and changing institutional practices that hurt people—both essential parts of our ministry in the world. STATED THEOLOGICALLY.
- 6. Assignment:
 - A. Practice loving listening informally as occasion arises.
 - B. Begin to listen to our community—talk to someone you wouldn't ordinarily—re: How could our community do a better job of meeting the needs of people?
 - C. Read and reflect (R and R): Bible passages on PC and SC.
- 7. Evaluation: How do you feel about our training experience to this point?
- 8. Closing—Fantasy: What I would like to see our group do together. Debrief.

2nd Week:

- 1. Feedback on R & R and on loving listening to individuals—What did the Bible passages say to you, in terms of your personal ministry to the world? Discussion of the issues raised—DOING THEOLOGY.
- 2. Lab: Social Change—Feedback: When you listened to our community (church or wider community), what did you hear? List unmet needs, things that need changing in the system, the institution, the organization on newsprint. PRIORITIZE LIST: Which needs stand out? Which might become a focus for our action training? On which needs do we require more information? What is the best way to get it? (Task Force to explore it, bring in a knowledgeable person, ask each person to look into some aspect of one of the problems).

A PROCESS OBSERVER may be useful to help group increase its ability to make decision together. The PO keeps track of how decisions are made in the group--by one person pushing or manipulating the group, by playing "follow the leader," by discussion through to a consensus; what helped the group move to an effective decision? To what extent was the total group involved? How do people seem to interact with each other during the decision-making process?

3. Input: OVERVIEW OF THE FIVE STEPS IN SOCIAL CHANGE. Ask group to discuss where they see the group in this action process. WHAT IS THE NEXT STEP? (e.g. get more data on the high-priority issues and needs).
4. Lab: Practicing listening to a lonely newcomer to our community. Trainer asks for volunteers to role play newcomer and caller. Input (brief) EISPUA (advice). If there is time, let everyone practice in pairs or triads.
5. Assignment:
 - A. R & R--Seifert and Clinebell, Interdependency of Pastoral Care and Social Action.
 - B. Get some more facts about needs/problems on top of list, in preparation for making a group decision about which one to tackle. (Group decided above how to do this.) SCORE-BOARD OF MY COMMUNITY
 - C. Continue to practice focused listening--with a friend, neighbor, chance encountered person--jot down notes about what happens, how you felt? What the other person's response was? How well you were able to stay on his wavelength?
6. Evaluation: Have each member fill out Group Life Inventory--explain purpose--to help group increase its effectiveness as a team, an action-learning team, by getting each person's feedback on the climate and interaction in the group. Emphasize HONESTY re: negative.
7. Closing: Trust circle--sing a folk hymn selected by group to express their present feelings about the training group.

3rd Week: An extended session (4 to 6 hours; sack lunch) for team-building and intensification of the training experience--(e.g. Sat. 10 to 4; Sun. Afternoon and Evening).

1. Feedback: on R & R--with THEOLOGICAL-BIBLICAL INPUT ON INTERDEPENDENCE OF PERSONAL CARING AND SOCIAL CHANGE. This is foundation-building.

2. Lab: SOCIAL CHANGE—Feedback from assignment B. What did we learn about key needs? Discussion and decision (the task set before the group) on one area in which to attempt social change.

The need should be limited in scope, feasible for this group.

ARE WE READY TO DECIDE?

PROCESS OBSERVER.

WHAT IS NEXT STEP IN FIVE STEPS? (e.g. PLANNING STRATEGY)

3. Lab: PERSONAL CARING—Feedback from assignment C. Role Play one of the contacts that offers a good opportunity for learning.

LUNCH

4. Input: A BASIC TOOL FOR HELPING PERSONS IN CRISIS (ABC method) Describe; demonstrate (ask someone to role play a past crisis); let group practice in triads; debrief.
5. Assignment:
 - A. R & R—Matt. 25 and _____
 - B. Personal caring—make a call on a newcomer, shut-in, sick friend, etc. WRITE AN ACCOUNT—verbatim.
 - Intro.
 - Verbatim segment
 - Your evaluation of the call
 - C. Social change—implement next step on project, as decided above.
6. Evaluation: Where are we? Where have we come? Where do we need to go?
7. Closing: Celebration—brief worship experience picking up what has happened in training to this point. Involve group in creating this. A love feast might be appropriate.

APPENDIX C

QUESTIONNAIRE #1

Definitely Yes _____ Definitely No
1 2 3 4 5 6 7 8 9

I enjoy myself. _____
I enjoy life. _____
I enjoy my job. _____
I feel like I am doing something worthwhile. _____
I am in touch with areas I can grow in. _____
I enjoy my family. _____
I enjoy the relationship I have with my wife. _____
I feel the relationship is growing. _____
I am in touch with areas the relationship can grow in. _____

I enjoy youth. _____
I feel youth have something to contribute to society and life
today. _____
I feel that youth don't listen to the advice given them by
adults. _____
I feel youth has something for me from which I can benefit. _____
I feel I have something from which the youth can benefit. _____

I feel comfortable in the youth ministry program. _____
I feel the youth need to be directed into what they need to
be working on. _____
I feel the youth need pretty much a free hand in what they
want in the youth program. _____
I feel that I have something to contribute in youth ministry. _____

APPENDIX D

COUNSELING RESPONSES*

3 MAN -- AGE 30

"I have the queerest feeling. Whenever anything good happens to me--I just can't believe it. I act as though it never happened. And it worries me. I wanted a date with Myrtle--and I stood around for weeks before I got up enough courage to ask her for a date and she said 'yes'--and I couldn't believe it. I couldn't believe it so much that I didn't keep the date!"

1. You've got to grow up, fellow, and get a little more realistic idea about women. They're human, too, you know, and want dates just as much as you do.
2. It just doesn't seem real when something good happens.
3. You have probably denied to yourself so strongly that anything good could happen to you that when it does it seems unreal.
4. I am wondering whether or not these feelings of unreality are associated with any particular area of your life. Would you like to tell me more about what you mean when you said, "Whenever *anything good* happens to me"?
5. Well, I'm not too sure that you should be so worried about it. It doesn't mean anything in itself, really. I think we'll be able to get to the bottom of it all right. (pp. 12-13)

5 MAN -- AGE 35

"I'm determined to get ahead. I am not afraid of hard work. I am not afraid to take a few hard knocks--if I can see my goal out there in front. And I'm not averse to climbing over a few people--who get in my way--because this means a lot to me. I can't be satisfied with just a mediocre job. No, I want to *be* somebody."

1. You see yourself as a deeply ambitious person, is that it?
2. You feel that you just have to be out on top no matter what you may do to others.
3. What do you suppose is behind this strong determination of yours to get ahead?
4. Would you be interested in taking some tests to determine in what areas you might expect to be most successful? It might be of

*E. H. Porter, Jr., *An Introduction to Therapeutic Counseling*

real help to you, although it is possible with your drive that you could be successful in a number of fields.

5. Strong ambition can be a real asset to any man. Are you really sure, though, that you mean it when you say you're not averse to climbing over those who get in your way? Couldn't that turn out to do you more harm than good? (pp. 13-14)

7 GIRL -- AGE 29

"I'm afraid to be alone. I really am. I'm afraid I'll kill myself and I don't want to-- but I get so depressed. I get caught in a terrific clutch of fear--It's unreal, but it's there. And I get so worked up I could scream. I want to get outside and I'm afraid to go out in case I run in front of a car--and I'm afraid to stay in--I'm afraid of myself--I'm afraid to go to the doctor and get an examination. I'm afraid he'll tell me it's cancer. My mother had it. My grandmother, my aunt. I've lived with it all my life--and it's hell--and when this first came up--See--I break out in a sweat just talking about it. Christ, is there any help!"

1. Aside from your fear have you experienced any symptoms which lead you to think you really might have cancer?
2. This terrific fear just never let you alone.
3. If you have any reason at all to think that you might have cancer, you really should try to control your fear enough to have a medical examination.
4. Would you like to try this: Whenever you experience one of these fears call me on the telephone, either here at the office or at home, and talk it over with me. Talking it over oftentimes helps a person to get a grip on himself.
5. My guess is that if we trace these fears a bit we'll find that they are not as real as you feel them to be. I think you are punishing yourself for something about which you feel pretty guilty. (p. 15)

11 MAN -- VETERAN -- AGE 30

"What's the use of anything? No one plays fair and square with a guy. The fellows who stayed at home got all the plums. They all took advantage of us while we sweat it out at the front. I hate their guts--every one of them. They are all double-crossers. And my wife--" (long pause.)

1. You started to say something about your wife?
2. You feel they took advantage of you and it really makes you boil.

3. You've been taken advantage of and it makes you pretty angry. Well, that's natural.
4. I understand how you feel about that but it's going to block you from getting ahead if you don't try to get away from it.
5. You've got lots of company with your anger. It's justifiable in so many cases. But you'll forget it as time goes on and you get established again. (p. 18)

16 MAN -- AGE 35

"I know I could make a success of that business. All a person needs is a little over-all vision, some common sense, and the courage to try it. I've got that--So--If I could just get ahold of the cash--I'd sure take the plunge."

1. If you'd think it wise I could give you the name of an Investment Counselor who'd be glad to go over the proposition with you and possibly give you some good leads on how to seek financial support.
2. That's fine! One must feel sure of himself if he expects to make a go of something. To go into something hesitantly can really make it get all mixed up. You're on the right track and I wish you success.
3. If you could get the cash to start, you feel sure you could make a go of it.
4. You feel sure you could be successful because you now see what is involved in making the thing go. When you see things clearly assurance follows.
5. Have you figured out what the risks are as yet? (pp. 20-21)

APPENDIX E

FIRST INTERVIEW DYNAMICS*

(Instructions: In the blank spaces after each statement by a counselee, write the response that you feel reflects the feeling content or response that helps lay a foundation for a therapeutic relationship.)

1. "Hello, Pastor Smith. I won't be taking much of your time. My wife thought I ought to come in and see you and have you talk to me about my problem."
2. "I've really been having a terrible time with my problem--can't seem to hold a job. My brother tells me I should get into another line, but I've tried three jobs already in the last year. My family doctor says my trouble is with my nerves and I should get away for a while. I just can't decide on what to do. Would you tell me what the right thing to do is, pastor."
3. "Sorry I'm late. I just couldn't seem to get started down here this morning. Never talked to anybody about this before. Don't know where to begin."
4. "My problem is my boss. I'm sure I could get along O.K. if it wasn't for his stinky attitude—he's just like Hitler! If you could help me find another job things would be fine."
5. "I really don't know why I'm here. There's nothing that can be done about my problem. It's beyond the place where advice will do any good."
6. "My Dad always said that people that had any guts wouldn't run to other folks with their problems."
7. "I just can't seem to stop swearing, Reverend. I thought maybe you'd pray for me and ask God to make me stop. Would you say a prayer, Reverend?"

*Passed out in "Pastoral Care and Counseling" course, Spring, 1969, Howard J. Clinebell, Jr., Professor.

8. "Of course my mother was a wonderful woman--I know I shouldn't feel like I do toward her. She did everything for us kids--used to stay up most of the night sewing for us--then she'd talk about how she'd done it for weeks."

APPENDIX F

LOST ON THE MOON:

A DECISION MAKING PROBLEM*

Purpose

To teach in an entertaining way the problems and potentials of working as a group. To make decisions by consensus.

Setting

This exercise can be divided into three parts and can be completed in one session of an hour and a half or over three class periods. Particularly suitable for grades 7 through 12, the exercise might also be used in some fifth and sixth grade classes. Its subject matter makes it especially relevant to science and social studies; and the ranking and scoring procedures might make it useful in a math class.

Procedure

1. Choose two or three students who are competent in arithmetic as a scoring committee. They can participate in Part One of the exercise and observe the rest.

Devise a method for dividing the class into groups of five or six members. Groups might be formed around a large table or by moving desks to form small circles. Each student will need an area on which to write.

Prepare enough copies of the problem to have 2 for each student as well as 10 to 12 extra copies for the Group Summary forms.

2. Briefly introduce the problem without going into details of the exercise, and provide each student with two copies of the problem sheet. (See sheet A.) Give each group a number and have the students put that number on their problem sheets. Read the instructions aloud.

Instruct each student to work independently, ranking each item in order of its importance and recording the ranking on both sheets. As the students finish, have the scoring committee collect one copy from each student, keeping the groups separated.

*This exercise was originally devised by Jay Hall, Ph.D., American Behavioral Science Training Laboratories, Houston, Texas.

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(NTL IABS - National Training Laboratories Institute for Applied Behavioral Science)

(If the exercise is being conducted in one session, the groups move into Part Two immediately. Otherwise, collect the individual sheets and return them to the groups at the start of the next session.)

3. Have the scoring committee total the individual scores by comparing them with the key. (See sheet B.) For each item, the score is the absolute difference between the student's ranking and the correct ranking. The total score is the sum of the scores for each item. The lowest score is the "best."

The scoring committee should also compute the average individual score and the range of individual scores for each group.

4. Ask each group to complete one ranking representing the decision of the whole group. Emphasize that decisions are to be based as far as possible on logic and fact rather than on any personal preference and should represent common agreement among group members rather than a simple majority vote. At this point, discussion may become quite animated, and a group should have plenty of time to reach its decision.

5. As the groups finish, have the scoring committee collect and score the group sheets by the same method used for the individual forms. The scoring committee should also calculate the difference between each group's score and the average individual score for that group's members. The committee then prepares a sheet for each group listing the following information:

- Average individual score
- Range of individual scores
- Group score
- Differences between average individual and group scores

(Like Part Two, Part Three can be the continuation of a single session or the beginning of a third one. Because this is the part in which students learn about working together in groups, it should be given a full half hour or more.)

6. Begin by explaining the scoring key and the scoring method. Give each group the final sheet prepared by the scoring committee and ask the groups to discuss the results separately for ten or fifteen minutes.

7. Once the groups have begun their individual discussions, make a chart on the board or newsprint.

8. Give the groups their own charts and discuss the following questions one by one:

- Did the group do better than any individual?
- Did it do better than the average individual? Why?
- Did some member have more influence than others?
- How did your group reach agreement?

Analysis

After the groups have had sufficient time for individual discussions, call their attention to the chart and have the entire class discuss the differences.

Ask these questions of the class:

What are the advantages and disadvantages of this method?

How did you feel working in the group?

Often the group that has taken the greatest amount of time to reach their decision will have the best score. Also it is not uncommon to find that the group score will be better than that of any individual within the group. Sometimes a usually retiring class member will turn out to be more resourceful in working on the problem than the presumed class expert. The importance of identifying member resources, the different roles played by group members, the value of collaboration, different styles of group decision making and their consequences--these are some of the points to be derived from the experience.

Materials

Two copies of the problem for each student and ten to twelve extra copies

Newsprint or chalkboard

LOST ON THE MOON--PROBLEM SHEET A

Group Number _____

You are in a space crew originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Mechanical difficulties, however, have forced your ship to crash-land at a spot some 200 miles from the rendezvous point. The rough landing damaged much of the equipment aboard. Since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile trip. Below are listed the 15 items left intact after landing. Your task is to rank them in terms of their importance to your crew in its attempt to reach the rendezvous point. Place number 1 by the most important item, number 2 by the second most important, and so on through number 15, the least important.

- _____ Box of matches
- _____ Food concentrate
- _____ 50 feet of nylon rope
- _____ Parachute silk
- _____ Portable heating unit
- _____ Two .45 calibre pistols
- _____ One case dehydrated milk
- _____ Two 100-pound tanks of oxygen
- _____ Stellar-map (of the moon's constellation)
- _____ Life raft
- _____ Magnetic compass
- _____ 5 gallons of water
- _____ Signal flares
- _____ First aid kit containing injection needles
- _____ Solar-powered FM receiver transmitter

LOST ON THE MOON--SCORING KEY B

Listed below are the correct rankings for the "Lost on the Moon" items, along with the reasons for the rankings provided by the NASA's space survival unit.

(15) Box of matches	Little or no use on the moon
(4) Food concentrate	Supply daily food required
(6) 50 feet of nylon rope	Useful in tying injured, help in climbing
(8) Parachute silk	Shelter against sun's rays
(13) Portable heating unit	Useful only if party landed on dark side
(11) Two .45 calibre pistols	Self-propulsion devices could be made from them
(12) One case dehydrated milk	Food, mixed with water for drinking
(3) Stellar map of the moon's constellation	One of the principal means of finding directions
(9) Life raft	CO bottles for selfpropulsion across chasm, etc.
(14) Magnetic compass	Probably no magnetized poles; thus useless
(2) 5 gallons of water	Replenishes loss by sweating, etc.
(10) Signal flares	Distress call within line of sight
(7) First-aid kit containing injection needles	Oral pills or injection medicine valuable
(5) Solar-powered FM receiver transmitter	Distress signal transmitter, possible communication with mother ship

APPENDIX G

HOW TO HELP A PERSON IN CRISIS*

Here is a method which crisis counselors have found effective; it is a useful tool for helping yourself, a friend, or anyone else who has asked for your help. The method consists of doing three things:

A—ACHIEVING A RELATIONSHIP

- Listen with caring to what the person is feeling and experiencing ("Listening love"). "Check out" what you understand him to be saying to see if you're on his wavelength.
- Let him experience your warmth and concern.
- Ask him to tell you about the crisis--when it started, how it developed, how he feels about it.
- Let him know you'd like to work together in finding something that can be done to help--preferably to help him help himself.

B—BOIL DOWN THE PROBLEM

- Help him sort out the pieces of the problem he is facing.
- Help him to separate those parts about which he can do something from those about which he can do nothing. (No use wasting energy on the latter.)
- Encourage him to describe what he has tried. (No use repeating those things that haven't worked.)
- Encourage him to describe or discover other possible solutions.
- Help him examine each of these in terms of their probably consequences—"What will probably happen if you . . . ?"
- Help him to decide on which of the various alternatives he wants to try now.

C—CHALLENGE HIM TO ACT

- Encourage him to plan just how he will begin doing what he has decided to do; plan should be realistic, with achievable goals.
- Encourage him to commit himself to doing this, beginning soon and at an agreed-upon time.
- If he has resistances to beginning to act on his problem, help him discuss and resolve these feelings.
- Assure him that you will continue to be available to him as he tries to act in some constructive way; support him with realistic hope.
- Don't agree to do anything for him that he can do for himself

*Mimeographed handout prepared by Howard J. Clinebell, Jr., adapted from Warren Jones' A.B.C. method of crisis intervention.

- if he has to. The personality is like a muscle—exercise!
- Point out that as he begins to do something, however small, about his situation, he'll probably start to feel better--less depressed, more hopeful.
 - Have him phone you before you see him again to let you know how his action plan worked; make a date to see him again soon.
 - Help him find the resources to cope--spiritual, interpersonal, inner.

In subsequent meetings, have him describe what happened, affirm him for his successes in implementing his action plan (however small these successes), help him re-think his action goals (What's the next step?), repeat those parts of B and C which are necessary to help him continue coping.

How this method works: Eric Berne's system of helping people holds that there are three parts to everyone's personality--PARENT side, CHILD side, and ADULT side. This method helps a person activate his ADULT side (which can enable him to cope with his situation), at a time when his CHILD is dominating his personality (and preventing him from coping).

APPENDIX H

NEGATIVE QUALITIES OF YOUTH GROUP

As listed by Senior High M.Y.F. at St. Matthew's U.M.C.

1. We talk about too many insignificant things, or off subject
2. We talk, but don't act
3. Do not listen and understand
4. Stubborn
5. No underlying Christian ideas
6. Petty bickering
7. Sometimes we are defensive
8. Some people don't contribute
9. Some people should talk and some people should talk less
10. Badly expressed emotions
11. No established goals
12. Our cliques
13. People don't seem as interested in the group as they used to be
14. There is not as much trust
15. Some people assume too much authority sometimes
16. Bad feelings about other people are not expressed openly, for fear of hurting feelings, etc.
17. No self-control
18. Insulting (sometimes unintentionally)
19. No community services

APPENDIX I

POSITIVE QUALITIES OF YOUTH GROUP

As listed by Senior High M.Y.F. at St. Matthew's U.M.C.

1. Ability to do things ourselves
2. Ability to discuss things openly--truthfully
3. Care about group's potential
4. People listen and care about each other (sometimes)
5. You can challenge someone's belief without any personal conflict
6. Group has a lot of room for growth
7. Group has a lot of money in the bank
8. That there is a group, and there is some tie holding us
9. Companionship
10. There is a feeling of wanting to help
11. People here
12. That we are willing to accept new people

GOALS FOR YOUTH GROUP

As listed by Senior High M.Y.F. at St. Matthew's U.M.C.

- | | |
|-----------------------|--------------------------------|
| 1. Community services | 7. Get more done |
| 2. Go more places | 8. Make use of executive board |
| 3. More rap sessions | |
| 4. Decorate our room | |
| 5. Talk more openly | |
| 6. Abolish cliques | |

APPENDIX J

SOME CHARACTERISTICS OF A HELPING RELATIONSHIP*

The Question

What are the characteristics of those relationship that *do* help, which do facilitate growth?

How Can I Create A Helping Relationship?--Some Questions to Ask

1. Can I *be* in some way which will be perceived by the other person as trustworthy, as dependable or consistent in some deep sense?
Being trustworthy does not demand that I be rigidly consistent but that I be dependably real (transparent--feelings and words are congruent).
2. Can I be expressive enough as a person that what I am will be communicated unambiguously?
Be transparently real. One way of putting this is that if I can form a helping relationship to myself--if I can be sensitively aware of and acceptant toward my own feelings--then the likelihood is great that I can form a helping relationship toward another.
3. Can I let myself experience positive attitudes toward this other person--attitudes of warmth, caring, liking, interest, respect?
We are afraid that if we let ourselves freely experience these positive feelings toward another we may be trapped by them (demands may be placed upon us).
4. Can I be strong enough as a person to be separate enough from others?
Can I own, and if need be, express my own feelings as something belonging to me and separate from his feelings? Is my inner life hardy enough to realize that I am not destroyed by his anger, taken over by his need for dependence, nor enslaved by his love, but that I exist separate from him with feelings and rights of my own? When I can freely feel this strength of being a separate person, then I find that I can let myself go much more deeply in understanding and accepting him because I am not fearful of losing myself.

*Condensed from National Training Laboratories Institute for Applied Behavioral Sciences, *Reading Book*. The material is taken from Carl Rogers, *On Becoming a Person*.

5. Am I secure enough within myself to permit his separateness? Can I give him the freedom to be?
6. Can I let myself enter fully into the world of his feelings and personal meanings and see these as he does?
Can I step into his private world so completely that I lose all desire to evaluate or judge. Can I enter it so sensitively that I can move about in it freely, without trampling on meanings which are precious to him?
7. Can I be acceptant of each facet of this other person which he presents to me? Can I receive him as he is?
8. Can I act with sufficient sensitivity in the relationship that my behavior will not be perceived as a threat?
If I can free him as completely as possible from external threat, then he can begin to experience and deal with the internal feelings and conflicts which he finds threatening within himself.
9. Can I free him of the external threat of evaluation?
Curiously enough a positive evaluation is as threatening in the long run as a negative one, since to inform someone that he is good implies that you also have the right to tell him he is bad. So I have come to feel that the more I can keep the relationship free of judgement and of evaluation, the more this will permit the other person to reach the point where he recognizes that the locus of evaluation, the center of responsibility lies within himself.
10. Can I meet this other individual as a person who is in the process of *becoming*, or will I be bound by his past and my past?
Martin Buber, the existentialist philosopher of the University of Jerusalem, has a phrase, "confirming the other," which has meaning for me. He says "Confirming means. . . accepting the whole potentiality of the other. . . . I can recognize in him, know in him, the person he has been . . . *created* to become. . . . I confirm him in myself, and then in him, in relation to this potentiality that . . . can now be developed, can evolve."
(We do create each other--God working through us.)

Conclusion

The degree to which I can create relationships which facilitate growth of others as separate persons is a measure of the growth I have achieved myself. In some respects this is a disturbing thought, but it is also a promising or challenging one. It would indicate that if I am interested in creating helping relationships I have a fascinating lifetime job ahead of me, stretching and developing my potentialities in the direction of growth.

APPENDIX K

WORKSHOP EVALUATION

I took the workshop to:

Before participating in the workshop, I understood its purpose to be:

After participating in it, I see its purpose as being:

The things that were most helpful or useful in this group that I can use in my work with youth are:

I feel that the following were the least helpful in working with youth:

I suggest that these changes be made in future workshops:

In the group I have greatly felt:

Any other comments, criticisms, and suggestions that might have been left out of the above:

APPENDIX L

WORKSHOP EVALUATION

more
I enjoy myself less as a result of this workshop.
about the same

more
I enjoy life less
about the same

more
I enjoy my job less
about the same

more
I feel that I have less worth
about the same

more in touch
I feel less in touch with areas I can grow
about the same

more
I enjoy my family less
about the same

more
I enjoy less my relationship with my spouse
about the same

greater
I have lesser feelings that the relationship is growing
about the same

more in touch
I feel less in touch with areas the relationship can grow
about the same

more
I enjoy youth less
about the same

greater feeling
I have a lesser feeling that the youth have something to con-
feeling about the same tribute to society and life today . .

more
 I feel less that the youth don't listen to the advice given
 about the same to them by adults

greater feelings
 I have lesser feelings that youth has something for me from
 feeling about the same which I can benefit

more
 I feel less that I have something from which the youth can
 about the same benefit

more comfortable
 I feel less comfortable working in the youth ministry program
 about the same

more definite
 I feel less definite that the youth need to be directed into what they
 about the same need to be working on

more sure
 I feel less sure that the youth pretty much need a free hand in
 about the same what they want in the youth program

more comfortable
 I feel less comfortable that I have something to contribute to the
 about the same ministry to youth

APPENDIX M

LEADER EFFECTIVENESS INVENTORY*

Code # _____

Date _____

Name of leader _____

(Rate the designated discussion leader by circling the number that most closely represents your appraisal of his performance. The descriptions in the left-hand column are supposed to reflect the most desirable practices; those in the right-hand, the least desirable.)

The leader's ATTITUDES toward the subject, participants, and audience:

Cordial	5 4 3 2 1	Unfriendly
Animated	5 4 3 2 1	Apathetic
Open-minded	5 4 3 2 1	Inflexible
Concerned	5 4 3 2 1	Indifferent

The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly	5 4 3 2 1	Fails to stimulate discussion at outset
Keeps discussion on the beam	5 4 3 2 1	Lets discussion wander
Speaks only when necessary	5 4 3 2 1	Monopolizes the discussion
Is informed on the topic	5 4 3 2 1	Is uninformed
Adapts to the group's desires	5 4 3 2 1	Sticks to preplanned outline at all costs
Introduces relevant material when it has been ignored	5 4 3 2 1	Lets the group ignore relevant material
Uses humor to lighten the atmosphere	5 4 3 2 1	Is humorless
Acts democratically	5 4 3 2 1	Dictates procedures
Handles interpersonal conflicts diplomatically	5 4 3 2 1	Ignores or overrides interpersonal conflicts
Uses visual aids	5 4 3 2 1	Relies on oral processes
Summarizes frequently	5 4 3 2 1	Does not summarize
Summarizes only group's contributions	5 4 3 2 1	In summaries, adds to or misinterprets group's thinking

*From: David Pattee and Martin P. Anderson, *Discussion - A Guide to Effective Practice* (Belmont, Calif.: Wadsworth, 1963).

Mimeographed material passed out in "Group Dynamics and Counseling," Fall, 1969, Howard J. Clinebell, Jr., Professor.

The leader's LANGUAGE:

Fluent	5 4 3 2 1	Hesitant
Fits the occasion	5 4 3 2 1	Inappropriate
Temperate	5 4 3 2 1	Emotionally loaded
Easy to understand	5 4 3 2 1	Hard to understand
Clear	5 4 3 2 1	Unclear

APPENDIX N

OUTLINE OF POST-WORKSHOP NEEDS

1. Caring community
2. Ongoing practice sessions-skill improvement
3. Responsibility sharing
4. Meetings
 - a. Program planning
 - 1). Adult responsibility
 - 2). Youth responsibility
 - b. Feedback
 - c. Support
5. On going process
 - a. Self-checking
 - b. Self-perpetuating
 - c. Incorporating
 - 1). New material
 - 2). New members

APPENDIX O

GOALS SET BY THE PARTICIPANTS DURING THE INITIAL SESSION

1. To answer the question, "Is there a place for me in the youth program?"
2. To gain confidence
3. To improve communication skills
4. To learn to respond to the needs of youth
5. To broaden my outlook on understanding youth

APPENDIX P

RESULTS OF QUESTIONNAIRE #1

Definitely Yes	1	2	3	4	5	6	7	8	9	Definitely No
1. I enjoy myself.										<u>3 2 2 1 5 3</u>
2. I enjoy life.										<u>2 2 2 1 1 1</u>
3. I enjoy my job.										<u>4 1 3 3 5 2</u>
4. I feel like I am doing something worthwhile.										<u>2 2 2 3 7 1</u>
5. I am in touch with areas I can grow in.										<u>1 5 1 2 1 1</u>
6. I enjoy my family.										<u>2 1 1 1 3 1</u>
7. I enjoy the relationship I have with my wife.										<u>2 1 1 1 9 7</u>
8. I feel the relationship is growing.										<u>1 1 1 1 9 5</u>
9. I am in touch with areas the relationship can grow in.										<u>3 ? 1 3 9 3</u>
10. I enjoy youth.										<u>3 2 3 3 1 1</u>
11. I feel youth have something to contribute to society and life today.										<u>1 1 1 1 1 1</u>
12. I feel that youth don't listen to the advice given them by adults.										<u>5 7 7 1 5 9</u>
13. I feel youth has something for me from which I can benefit.										<u>1 2 2 1 3 1</u>
14. I feel I have something from which the youth can benefit.										<u>1 2 2 3 4 1</u>
15. I feel comfortable in the youth ministry program.										<u>4 5 3 3 1 5</u>
16. I feel the youth need to be directed into what they need to be working on.										<u>5 1 4 3 1 1</u>
17. I feel the youth need pretty much a free hand in what they want in the youth program.										<u>5 7 5 1 4 7</u>
18. I feel that I have something to contribute in youth ministry.										<u>1 2 3 3 3 1</u>

APPENDIX Q

WORKSHOP EVALUATION #1

1. I enjoy myself less ^{more (3)} as a result of the workshop.
about the same (3)
2. I enjoy life less ^{more} (1)
about the same (5)
3. I enjoy my job less ^{more}
about the same (6)
4. I feel that I have less ^{more (2)} worth
about the same (4)
5. I feel less in touch ^{more in touch (5)} with areas I can grow
about the same (1)
6. I enjoy my family less ^{more}
about the same (6)
7. I enjoy less ^{more (1)} my relationship with my spouse
about the same (4)
8. I have lesser ^{greater(2)} feelings that the relationship is growing .
about the same (4) . . .
9. I feel less in touch ^{more in touch (3)} with areas the relationship can grow
about the same (3)
10. I enjoy youth less ^{more (4)}
about the same (2)
11. I have a lesser feeling ^{greater feeling} that the youth have something to
feeling about the same (6) contribute to society and
life today

- more
 12. I feel less (2) that the youth don't listen to the advice
 about the same (4) given to them by adults
- greater feelings (3)
 13. I have lesser feelings that youth has something for me
 about the same feelings (3) from which I can benefit . . .
- more (2)
 14. I feel less that I have something from which the youth
 about the same (4) can benefit
- more comfortable (4)
 15. I feel less comfortable working in the youth ministry program . . .
 about the same (2)
- more definite (3)
 16. I feel less definite that the youth need to be directed into what
 about the same (3) they need to be working on
- more sure
 17. I feel less sure (2) that the youth need pretty much a free hand
 about the same (4) in what they want in the youth pro-
 gram
- more comfortable (2)
 18. I feel less comfortable that I have something to contribute to the
 about the same (4) ministry to youth

APPENDIX R

WORKSHOP EVALUATION #2

1. I took the workshop to:
 - a. learn how I could assist in the Christian development of the youth group.
 - b. get involved with youth again.
 - c. see if there was a need for me in the youth program, and if I felt I could work with this MYF and other leaders.
 - d. gain help and understanding in ways of working with youth.
 - e. learn more about working with youth, their characteristics, and how to "get in touch" with them.
2. Before participating in the workshop, I understood its purpose to be:
 - a. training in youth Lay Ministry and communications.
 - b. get acquainted, and improve my skills in dealing with people.
 - c. state goals for MYF, and what was expected of leaders.
 - d. meet goals of "d" above, and understanding in ways of working with youth.
 - e. to learn communication skills, and learn to relate better to youth.
3. After participating in it, I see its purpose as being:
 - a. counseling techniques.
 - b. get acquainted, and improve my skills in dealing with people.
 - c. training in working with youth.
 - d. "d" above, plus relationship with others.
 - e. main emphasis on communication skills--learning more about ourselves.
4. The things that were more helpful or useful in this group that I can use in my work with youth are:
 - a. getting to know fellow counselors.
 - b. closer ties with other adult leaders; how to listen.
 - c. method of communicating, and recognizing their feelings and concerns.
 - d. an awareness that methods of working with adults have value with youth.
 - e. listening skills--crisis counseling--learning how to better respond to people--being sensitive to what is being said.
5. I feel that the following were the least helpful in working with youth:
 - a. ?
 - b. for myself--role playing
 - c. Erikson's ideas.

6. I suggest these changes be made in future workshops:
 - a. outline of topics to be covered be given to participants at first meeting.
 - b. as you could guess--more firm, clearly defined objectives.
 - c. more group discussion (about youth).
 - d. no changes, maybe more "road maps" for sessions so can apply event to goals.
 - e. perhaps not allowing some discussion to go on so long--trying to stay more with the objectives of the session.
7. In the group I have greatly felt:
 - a. fellowship
 - b. closeness, enrichment.
 - c. increased awareness of other members' needs, feeling, etc., and need to know this about youth.
8. Any other comments, criticisms, and suggestions that might have been left out of the above:
 - a. took too long for the group to loosen up, but that is pretty standard.
9. As a result of the workshop, I feel I have:
 - a. made friends, learned a great deal about how to handle a person with a problem.
 - b. received help, understanding, and direction.
 - c. a growing awareness of other peoples' needs to be heard--and how to achieve rapport.
10. As a result of the workshop, I now plan to:
 - a. work more carefully on relationships.
 - b. be of some help in the youth program.
 - c. apply methods and and ideas in working with youth.
 - d. continue practicing the skills we discussed.

APPENDIX S

LEADER EFFECTIVENESS INVENTORY*

Code # _____ Date _____
 Name of leader _____

(Rate the designated discussion leader by circling the number that most closely represents your appraisal of his performance. The descriptions in the left-hand column are supposed to reflect the most desirable practices; those in the right-hand, the least desirable.)

The leader's ATTITUDES toward the subject, participants, and audience:

Cordial	5	4	3	2	1	Unfriendly	(4.44)
Animated	5	4	3	2	1	Apathetic	(4.10)
Open-minded	5	4	3	2	1	Inflexible	(4.10)
Concerned	5	4	3	2	1	Indifferent	(4.10)

The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly	5	4	3	2	1	Fails to stimulate discussion at outset	(3.33)
Keeps discussion on the beam	5	4	3	2	1	Lets discussion wander	(3.00)
Speaks only when necessary	5	4	3	2	1	Monopolizes the discussion	(4.44)
Is informed on the topic	5	4	3	2	1	Is uninformed	(4.33)
Adapts to the group's desires	5	4	3	2	1	Sticks to preplanned outline at all costs	(3.83)
Introduces relevant material when it has been ignored	5	4	3	2	1	Lets the group ignore relevant material	(4.00)
Uses humor to lighten the atmosphere	5	4	3	2	1	Is humorless	(4.00)
Acts democratically	5	4	3	2	1	Dictates procedures	(4.00)
Handles interpersonal conflicts diplomatically	5	4	3	2	1	Ignores or overrides interpersonal conflicts	(4.33)
Uses visual aids	5	4	3	2	1	Relies on oral processes	(3.83)
Summarizes frequently	5	4	3	2	1	Does not summarize	(4.00)
Summarizes only group's contributions	5	4	3	2	1	In summaries, adds to or misinterprets group's thinking	(4.20)

*See Appendix M

The leader's LANGUAGE:

Fluent	5	4	3	2	1	Hesitant	(4.00)
Fits the occasion	5	4	3	2	1	Inappropriate	(4.20)
Temperate	5	4	3	2	1	Emotionally loaded	(3.83)
Easy to understand	5	4	3	2	1	Hard to understand	(4.00)
Clear	5	4	3	2	1	Unclear	(4.10)

———— = Effectiveness Line

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